

Coming to Reckon All Things:

Gods way of Reforming by the Law.

AND

MOSES the PEACE-MAKER  
between the two of Two contending  
Brethren.

IN TWO SERMONS:

The former preached in WARWICK, at the Generall Assize there,  
held August 19. 1661.

The Other in COVENTRY, at the Annuall Solemnity of the  
*Martyrs Feast* there, on *All Saints* day following.

Both Published at the importunity of divers of the *Auditors*, being  
Eminent persons of Quality in that County.

By JOHN RILAND, Arch-Deacon of COVENTRY,  
and sometime fellow of St. *M. Magdalene* Coll. in *Oxford*.

*Non sunt tempora, in quibus non Vita, nec Remedia possunt. Liv.*

*Thus saith the Lord, in Returning, and Rest shall ye be faced, in Quietness, and  
confidence shall be your Strength, but ye would not. Isa. 30. 15.*

OXFORD.

Printed by HENRY HALL, Printer to the University. 1662.



THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

172 WEST 41ST STREET, NEW YORK, N. Y.

172 WEST 41ST STREET, NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX AND TILDEN FOUNDATIONS  
172 WEST 41ST STREET, NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX AND TILDEN FOUNDATIONS  
172 WEST 41ST STREET, NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX AND TILDEN FOUNDATIONS  
172 WEST 41ST STREET, NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX AND TILDEN FOUNDATIONS  
172 WEST 41ST STREET, NEW YORK, N. Y.





To the most highly Honoured  
THE  
NOBILITY,  
THE  
KNIGHTS, ESQUIRES,  
and GENTRY of  
WARVVICK-SHIRE:

The *Author* heartily wishing all  
Blessings Spirituall, and Temporall,  
Humbly Dedicates the following  
SERMONS.







To the most highly Honoured

THE

NOBILITY

THE

KINGDOMS OF GREAT BRITAIN

and IRELAND

WILLIAM SHARP

The Author humbly wishes all

the Nobility and Gentry

to receive the following

LETTERS





To the READER.

**I**N the Delivery of these Sermons, it was none of my least Encouragements (even then when I am sure I most wanted them) to think, that I neither begg'd, nor forc'd my way into either of those Pulpits; which indeed, to me (who never in my life had any clambring fancy to be aspiring above a private Audience) I confesse, were matter of very much Fear and Aversion.

But those things are over now, and I can securely look upon my former Confusions, as so many Egyptian Carcases, driven down the stream of Time.

Yet although One Woe is past, behold, two more are coming, I mean, the Printing, and Publishing of those Sermons.

In reference whereunto, the usuall Prefacing concerning the Commands of some, and the Requests of others, I suppose, in me may be wholly superfluous, who cannot be so fond as to imagine, that such sorry things as these, should ever travell much further then those warme Hands, which at first receiv'd them; whose Justice to me now, if in any measure, such as was their Kindnesse then, must needs fully certify for me herein, and save me that labour. But if they should chance to straggle further, and so fall under some severer Fingers (which can easily pinch through such slight and thin Discourses) then I must ear all those to Consider, viz.



## The Epistle

*I was a Man (beyond the common condition of men) born to troubles in this World, which (crowding in upon me through some inevitable Misfortunes) for this twenty years, have found me somewhat else to do, then to meddle much with Books, unlesse they were Debt-books, and such like sad old Manuscripts; the Crossing of which, rather then the Marking any other, hath been the greatest part of my Employment. For this I blesse the God of Heaven, who by an invisable hand hath held me up, and brought me hitherto.*

*But besides that, the constant task of Preaching for many years, might well exhaust a greater stock of Reading, then ever I could be guilty of, having had so short a time, (I am sure I find it so) to gather in the University, and so long a time to scatter in the Country.*

An order  
for Seque-  
stration.

*But beyond all this; when a party of Souldiers from Warwick Castle, coming with Swords in one hand, and Gilbert Millington in the other brake in upon me, threw me out of my Living, (too near the hard walls of that Castle,) and there settled a Jersey Kember in my stead, which force remains unremoved to this day. Much about the same time, (those times of Dispersion) as my Parsonage house was broken in the Country, my Study (or rather my Self) was broken in Oxford, where I lost all my Books, (except two or three of the most inconsiderable,) and (that which most undid me) all my Papers, so that thereby I was perfectly reduced to his condition,*

Perf. Sat.

—Qui totum perdidit Id Nil.

*Comparing which losses (and some other Misfortunes, which afterward befell me) with the abundance of Blessings I had formerly there received, I may say of that Weeping eye,*  
whose



## To the Reader.

(whose very Name is precious, and will ever be honourable S.M. Magd. Col. Oxon. with me) the same Fountain sent forth the sweetest, and some of the bitterest Waters that ever I tasted of. Not that I think any misusage of mine worthy of the *VV*orlds notice, so as to sound a Trumpet to my Sufferings; but only this, I humbly begge, that in those severall respects aforesaid, I may be borne withall, whatever Defects, Mistakes, or other like Frailties, (shall be found upon the ensuing Sermons. *VV*herein (however some have counted me too sharp, and I wish others do not count me too Dull) God is my Record, my Desire and Meaning in the main, is nothing but (the same, which at this time was sung by a Quire of Angels,) Glory to God on high, On Earth peace, Good will toward Men: especially Honour and Obedience to his Sacred Majesty, and all in Authority under him, that we may lead a quiet and peaceable life, in all Godlinesse and Honesty, for which cause I bow my Knees to the Father of our Lord Jesus, that now at last we may all live as Subjects, love as Brethren, that so the God of Love and Peace may be with us. Amen.

Decemb. 26. 1661.

I. R.



# To the Reader

(These words I have written, and will with satisfaction  
 with me; the same I maintain for the future, and have  
 of the church, that I have written, and have  
 thing any way of value, and I have written  
 as to found a Temple to my God, but I have  
 his dogs, that I have written, and have  
 for me, and I have written, and have  
 I have written, and I have written, and have  
 in (however) I have written, and have  
 there is no more to be said, and I have  
 and I have written, and I have written, and have  
 and I have written, and I have written, and have  
 this time, and I have written, and have  
 on high, and I have written, and have  
 ally Honor, and I have written, and have  
 authority under him, that we may have a quiet and peace-  
 able life, in all Godliness and Honesty, for which cause I  
 how my knees to the Father of our Lord Jesus, that  
 now at last we may all be as subjects, and as children,  
 that to the God of Peace and Love may be with us. Amen.

Decemb. 22. 1661.

A. R.



**ELIAS the Second**  
**HIS**  
**Coming to RESTORE ALL THINGS:**  
**OR**  
**GOD'S WAY OF REFORMING**  
**by Restoring.**

Set forth in a Sermon preach'd in *Warwick*, at  
the Generall Assize held there Aug. 19.

1661

At the Request of the Honourable S<sup>r</sup> **EDWARD**  
**BOUGHTON** Baronet, His MAJESTIES  
First *High Sheriff* for that County, after  
his most happy Restauration.

---

*Dum volumus esse meliores veteribus, sumus forsan dissimiles.*  
*Quintil.*

*Behold, thou art made whole; sin no more, lest a worse thing*  
*come unto thee. Joh. 5. 14.*

---

OXFORD,

Printed by HEN: HALL, Printer to the University, 1662.



# PLATE 2 the Second

1812

Coming to Rest on the Tenth

GOODBYE

By A. J. J. J.

The first of the series of the

the second of the series of the

1812

At the Request of the Honorable S. E. D. J.

ROBERTSON, Esq., M. A., M. P.

and the Right Hon. the County, and

the most happy Resolution

The Honorable S. E. D. J.

The Honorable S. E. D. J.

O. K. J. J.

The Honorable S. E. D. J.





*ELIAS THE SECOND His*  
*Coming to restore all things,*  
*OR,*  
*God's way of Reforming by Resto-*  
*ring.*

*Isa: 1. 26.*  
*And I will restore thy Iudges as at first, and thy*  
*Counsellors as at the beginning: afterward thou*  
*shalt be called the City of Righteousnesse, &c.*

**T**HE World was never so forlorn-  
ly wicked, that God left him-  
self or them altogether without AA. 14. 17  
witnesse. No, He sent not onely  
*Fruitfull Seasons*, but *Faithfull Prophets*  
amongst the most Faithless and Unfruitfull  
2110 **B 2** 2110 *souls:*



Soules: yea, when by suffering all Nations to walk in their own wayes he seem'd to *wink* hardest, even then he was not without his *Seers* among them.

In some of the darkeſt and moſt midnight times with the *Jewes*, *Iſaiah* the Son of *Amos* had his *Viſions*, who as in many paſſages he gives testimony of *Chriſt*, ſo in one paſſage *Chriſt* gives a ſpecial testimony of *him*, more then of any the other Prophets: *Math. 15. 7.* *well did Iſaiah propheſie of you, &c.*

Indeed ſuch a one this people wanted. For as the *ſtinging* of ſome Serpents (they ſay) produceth a *raging* kind of pain, which cannot be cured but by *Muſick*: ſo here this was ſuch a Serpent-bitten people, *the Head was ſick, the Heart was faint*, the whole Body full of Burnings and Swellings, and therefore God is pleaſed to ſend This (as is ſaid) *Blood-royal Prophet* with his Eloquent and lofty ſtraines, to try if that Heavenly Muſick can recover them.

At this time certain matters were much  
out



*his coming to restore all things.* 3

out of Order among the *Iewes*; who unto those several other *evill Spirits* wherewith they seem'd now possess'd, had taken in two more worse then any of the former, i. e. a *Deaf* and a *Dumb Spirit*: a *deaf Spirit* of *Incorrigibleness*, and a *dumb Spirit* of *Unthankfulness*.

Of both which the Prophet attempts the Cure in the beginning of this Chapter: conjuring them with such strange and Powerfull *Exorcismes*, as (if possible) to make the *Deaf* to hear, and the *Dumb* to speak.

For the former he turns himself from them, and calls to the *Heavens* above, and the *Earth* below, that so the necessary *Lowdness* of that *Figure*, which must awaken such Creatures as those at such a distance, and make them give ear and listen, might happily reach the Ear, and roaze the Attention of that hitherto *Deaf* and *Uncharmable People*: who for shame must say, *Those that have Ears to bear, let them hear*, when others are call'd upon that have none. *Hear, O Heavens, and give ear, O Earth,* at the 3<sup>d</sup> verse.

B 3

For



# 4 Elias the second

For the latter, he seems to make use of the Lowings of the Ox, and the Brayings of the Ass to convince them, whose Dumb Ingratitude had cast them quite beneath the Stall of the One, or the Cribb of the Other. The Ox knoweth his Owner, and the Ass his Masters Cribb, but Israel doth not know &c. at the 3d. verse.

¶ Sure the Distempers of that People are very great, which call for such strange and unusual Applications. Heaven and Earth must be appeal'd unto for proper Remedies, and yet still as the family of Judah heretofore, so the malady of Judah now, grows stronger and stronger, till God is pleas'd here to take the Cure in his own hand, saying in the verse foregoing the Text, I will turn my hand upon thee, &c. and here in the Text, I will restore thy Judges, &c.

v. 25.

And many are those remarkable things, which willingly offer themselves from these words, Viz.

1. The best Government in the World

for

18

may



*his coming to restore all things.* 8

may be apt to degenerate, and suffer some kind of *Embsement* by the Sins of Men: which is plainly imply'd here, and more fully exprest'd above, *Silver may run into Dross, and Vine loose it self and languish into Water.* v. 22.

2. In *Degenerating times* men love to be *shifting*, and *starting* from God's own *primitive Constitution*: As here, what need God restore them as at *First*, unless they had been much removed from it.

3. No *Shifts* or *Removes* whatever can rightly *Settle* a People without this *Restoring*.

4. Every *Restoring* will not serve: Tis not a *Logge* in lieu of a *Stark*, as formerly; nor an *Image* in the room of *David*: but they must be such as at the *first*, *Moses*, *Samuel*, &c. good, and of God's own *Restoring*: *I will Restore*, &c.

5. Such a *Restoring* as this will serve turn, without any farther *Changing* or *Destroying*.

6. As the taking away of *ludges* and *Counsellors* (by whom we understand *Magistrates* and



and Governours, whether *supream* or *subordinate*; for Counsellors here mention'd after Judges may imply a *Subordination*) I say, as the taking away of such is a very great *Judgment* of God, and is intended as a *Punishment* upon a *Kingdome*; so the Return of such is a very great *Mercy* of God, and is design'd for the *Reforming* and *Amendment* of a *Kingdome*. For their *Restoring* here we see begins the *Repair*, as probably their *Removal* of Old began the *Ruin* of this People: I will restore thy Judges.— Afterward thou shalt be called the City of righteousness &c.

7. Notwithstanding God doth his part (if we may so speak) in *Restoring*: yet such *reluctancy* there is from Man's *corruption*, that *reforming* and *amending* go's on very slowly. Afterward, here, having in the Hebrew, a Compound doubled Expression, to intimate, as one conjectures, not *Suddainly*, but *some while* Afterward, thou shalt be call'd the city of righteousness, &c.

8. When our *Amendment* goes on to any purpose



*his coming to restore all things.* 7

purpose, it must begin with *Great ones*: *Judges* and *Counsellors* must be Restored to *Themselves*, as well as to their *Places*; to their *ancient* and *primitive Integrity*, as well as their *former Authority*; else the *Bellows* are burnt, the *Founder* melts *Jer. 6. 29.* in *vain*, all's to no purpose.

These several Observables, with some more, a *considering eye*, and *carefull hand* might gather from these words; to each whereof if any tolerable price of Justice were performed in the prosecution, this one verse would easily swell into a column.

But you see the *Children* are come to the Birth, 2 King.  
19. 3. and there wanteth Strength to bring forth. A World of matter would require a World of strength to deliver it, and another World of patience and leisure to receive it; and as you want Room for the one; I am sure I want *Abilities* for the other. Therefore passing by the rest, we pitch upon this only Proposition.

That when God restores good Governours, *Judges*, and *Counsellors*, & others of publick employment, 'tis a most effectual means to make a good people.

Whereof I shall speak thus. 1. That God is the

C

great



great Giver and Restorer of Government in general. 2. That good Iudges and Counsellors are very proper Instruments to make a good people, and why. 3. We shall gather up some Inferences of more practical concernment from the whole, and so conclude.

For the First, God himself hath stampt such ancient and indelible Characters of Government upon man, that had there been no Transgression, yet however there must have been some kind of Subordination. I have read of those, that have made a shift to pick an universall Empire out of the very letters of Adam's name, which they say are, to signify the four quarters of the World. A for *'A*riana, D for *'D*oni, &c. so implying, that Adam was to be of East, West, &c. the soveraigne Lord and Commander. But to omit that, when Man was upon making, let us consider that Prerogative Royal, he brought with him into the World: *Let us make man, and let him have Dominion over the Fish of the Sea, and over the Fowl of the Air, &c.*

Gen. 1. 26.

First over the fish and fowl, then over the rest, to shew the fulness and comprehensiveness of which



*his coming to restore all things.* 9

which Dominion, the very first *Branch* thereof (as I said) reacheth to the deepest *Seas*, and incloseth the *Fish*, a Creature of all things most untameable, saith the Naturalist; insomuch (as Plin. de Animalib. 'tis thought) they were not brought with the rest to receive their names from *Adam*, and therewithall a Token of his *Soveraignty* over them. Gen. 2. 20. For they are not there mentioned. And as the first branch of this *Dominion*, reacheth to the deepest *Seas*, and incloseth the *Fish*; so the second mounts up to the loftiest *Firmament*, and takes in the *Fowl*: to let the other know, that if *Fowles* and *Fishes*, those Creatures of other Elements, and (as it were) people of another world, if those must come in and submit, sure the *Cattle*, and *Creeping* things, that tread upon the same *Level* with *Man*, they must not once think to stand out, or be exempted.

If the long-arme of *Adam* can reach the hugest *Whale*, that tumbles in the Northern Ocean; sure then his *Foot* may securely spurn that *Dogge* that lies under the *table*. If the quickness of his *Commands* can overtake the long-wing'd *Hawk*, that vanisheth away through the *Air*, sure he can easily arrest the *Creepings* of the slow-pac'd



*Snail*, and what ever else moveth upon the face of the Earth. Thus God laies the yoke first upon those *Aliens*, that so the other *home-bred Creatures* (whence was most danger of *Rebellion*) might yeild the more cheerful *Obedience*: and when the *Fish* and *Wild-soul* prove *Adam's* good *Subjects*, the *Sheep of his Pasture* might be ashamed to turn *Rebels*.

Twasa sign of the *Royalty* in *Judah*, that the posterity of *Iacob*, took not the name of *Iacobites*, but *Jews*, after the name of *Judah*. In like manner the *Soveraignty* of *Adam* was signified (as before was intimated,) and he call'd of *God* to the *Regal* exetrcise thereof, when he gave names to the *Creatures*. *God*, to signifie his *supremacy* over *Man*, names him, and *Man* likewise to shew his *supremacy* over other *Creatures*, he names them. At which solemnity, saith *Philo*, there was such a dazling brightness of *Adams* Soul, shining in and through the *Majesty* of his *Body*, (that of his *Countenance* especially) that had not *God* brought the *Creatures* (as tis said expressly he did) and there held them too, they had not been able to endure the sacred *Dreadfulness* of that

De creatio-  
ne Mundi.

Gen. 2.19.

Ce.



*his coming to restore all things.* II

Ceremony, but been content to run away with their *Natures* only, without any *Names* at all to demonstrate them.

And as the *Characters* of *Government* were thus deeply engraven in *Man* at the making of the *World*, the like we may see also at the restoring of the *World*, after the *Flood* had destroy'd it. For the *Arke*, as to the use of it, it resembled the *Church*, and its *Ordinances*: (the like *Figure* whereunto even *Baptisme* now saves us:) so as to the *Frame* and *Composure* of it, it typify'd the *World*, and the *Government* thereof. Which *Frame* was (saith *St. Austin*) *bi-camerata & tri-camerata*, that is, probably, (though the *Commentator* there hath a different conceit) *three stories high, and two partitions in each story*, which also is more agreeable to the *Scripture-model*, *With lowermost, second, and third stories shalt thou make it.* In the lowermost was one *Partition* for the *Food*, another for the *Excrements* of the *Beasts*. In the second, one for the *wild*, another for the *tamer* sort of *Creatures*. But the uppermost of all was reserv'd for *Noah* and his *Necessaries*, thereby mystically denoting (saith

1 Pet. 3. 21

Aug. civ. 10. 6. 26.

Gen. 6. 16.



a learned Author) Man's Supremacy, and dominion.

But yet though Noah was lifted up one Story above the *Beastes*, he sate but at the same height, and dwelt upon the same Floor with his Sons and Daughters. Therefore as we have made the Man to be *Rex Brutorum*, so we must make him *Rex Hominum* too, else we do nothing.

Ezra 1. 3. For this, twas neither bragge nor lye in Cyrus, when he said, *The Lord God of Heaven hath given me all the Kingdomes of the Earth.* And in that Psalm we read, *The Shields of the Earth belong to the Lord.* Which if compar'd with that of Hoseah, your Rulers with shame doe love, give ye: that is, in the Hebrew, your Shields. Tis plain, by Shields, are meant Rulers and Governours: They are indeed those Shields of the Earth which belong to the Lord, the sole maker and maintainer of them. Onely this must be granted, that if Man had not sinned, Dominion then had not been Despotical, but meerly Paternal. There must have been Duty, yet without any Slavery, or reluctancy; the yoke of Government weighing no more then do the Feathers upon the back of



*his coming to restore all things.* 13

a Bird. Yet doubtless there had been still *Ten Commandements*, and the *fifth* no less in force than the *first*, and extendable as well to *Governours*, as to *Fathers and Mothers*; but yet the yoke that was to be derived from that Command, had been so soft and *silken*, that it had no more oppress'd us, then the *Wedding-ring* weighs down a man's *finger*: no more then the *Oars and Sails* encumber the *Barge*, or the *Spokes and wheelles* are a Clog to the *Charriot*, or the *Scale*, and *Finnies* are a Burden to that *Fish*, who with them cuts her way through the Ocean.

However tis a *Chain*, though made of *Gold*, and may bind as firmly as another that is made of *Iron*. The *sweet influence of the Pleiades and the bands of Orion* are Bands still, and who can loose them? and a man may be held as fast by a twist of *Silk*, as a thong of *Leather*. Job. 3

This *Dominion*, we are now discoursing of, was to be *enslated* in the *Elder Brother* over the *Younger*, and in the *Father* over the *whole family*. This some conclude from God's saying to *Cain*, *His desire shall be to thee, and thou shalt rule over him*. Others think that to be spoken of *Cains power* Gen. 4.7.



power over Sin; but then it should be thus, *thou shalt rule over it*, which the Gender in the *Hebr:* will not bear. And therefore it must be meant of *Abel*, whose Offering though God accepts of, yet all the *fat* of his Sacrifices shall not excuse him from *Subjection*: no, it seems neither the goodness of *Abel* can exempt him, nor the wickedness of *Cain* deprive him, of that prerogative royall which he had by birth over his younger Brother.

Gen. 4. 4.

If any yet scruple *God's* being the only giver and restorer of Government, let them go to *Æsop's* frogs, who petition above and look upward for the coming of their King; not expecting he should arise out of the mud, but come down from *Jupiter*. Thus, though it be in the hoarse notes of a Fable, the voice of Nature speaks cleerly, how that Government comes from above, the uppermost link whereof (they said of Old, and so do we still) is fasten'd to *God's* throne in Heaven, and thence let down by several underlinks, Judges, and Counsellors, &c. and all for the good of us Mortals.

Which offers me a fair passage to the second thing



*his coming to restore all things.* 15

thing propos'd, viz. How that good Magistrates, Judges, and Counsellors &c. are very proper Instruments to make a good people. And here I might speak of their Power in rewarding and punishing, & being and obliging the people, together with many other advantages, which are more peculiarly annex'd both to their Persons and Places. But I have wasted so much of my allowance in the first part, that I doubt I cannot be so much as indifferently just to the second, without being extremely unjust to the third part: the which being of most Practical concernment, and because I perceive also that much of the Second will without any violence flow into that Channel, I hasten thither to meet it, and so shall spend the rest of my time in recommending unto you those Inferences that may arise from the whole matter, which was the third thing propos'd.

1. Since God, we see, hath that great Hand in Government, that he saith here I will restore thy Judges &c. then it may not be unreasonable here First of all to enter our Caveat against the People. Tis not they, but God (as the Text informs us)

<sup>2.</sup>  
Inference.

D

who



who is the giver and referrer, and indeed the only one in the economy of Dominion. Why then do the People imagine a vain thing? why should they trouble themselves (and others) in things too high and too hard for them? Let the men of Bethshemesh follow their respings: why should they forsake their own, to thrust their sickles into God's Harvest; and with their weary palms handle his Mysteries?

1 Sam. 6.  
23.

I would to God that some of those that now pretend to so much study of the Scriptures, would not overlook that one line in St. Paul; but

1 Thes. 4.  
11.

Study to be quiet, and do their own business. 'Tis confess'd, matters in Government may chance to be somewhat unning'd and disorder'd; but then are these the men of skill and authority to set things right again? If any thing be amiss in the instrument, must every rude and boisterous hand, (that can only increase the distempers of it) be trying and tampering with it? What? must that Venerable image, Order and Government, which (as hath been shew'd) fell down from Heaven, upon the least crack or bruise, be only hammer'd out by a company of Ephesian silversmiths?

No



*his coming to restore all things.* 17

No, let the people know, 'tis not their common *Shop-oyle*, but the *Oyle of the Sanctuary*, that is used in the *Liāt* of Government. Besides let them but view this Text again, and there they will meet with Counsellors, Judges, and in them Kings, like *Angels ascending and descending*, and God himself standing at the uppermost *round* of this *Ladder*. All these are betwixt them and the *honest* power of *restoring* and *reforming*. So that unlesse they overturn this *Ladder*, which will be hard so long as God stands at the top of it, or unlesse they resolve to *rush* on and ride o're the *heads* of their *Superiors*, 'twill be a great while ere it fairly comes to their *turn*, to have to do in these grand matters of Government.

The *Arke* I told you was a Type of *Authority*, what *State-Carpenters* soever might have an hand in the *hewing* and erecting it, we know not; but this we are sure of, 'twas God only that put Noah into it, and gave him the full possession of it, by that usual ceremony of *shutting* him within it, as there 'tis expressed, *they went in male and female, and the Lord shut him in*; which unlesse the Lord himself had done, shut the

Gen. 7. 16.

D 2

door



door fast upon him, and clos'd up all the *chinks*, and little *crevices* in the outsidethereof, (which none of them *within* could possibly do) the waters you know might soon have *soak'd* through, and *endanger'd* all. So for this *great bottom* of Government, unless the Lord take the Government, and *shut* him in, and then perfectly *close* up every *cranny* with his *own* hand, it cannot be, but the *waters* of *Serife*, *Sedition*, and *Rebellion* will *soak* through the *sides* thereof, and in time hazard the *drowning* of all.

That's the first Inference: *in God and not the People.*

2.  
Inference.

*I will restore &c.* Then how contrary are those unto God Almighty, who are altogether for *changing* or *destroying*, when God is wholly for *restoring*, yet not as of *Late*, but as at the *Beginning*.

First for *Changing*: Some there be so strongly enamour'd with any *strange* face of *Affaires*, that *fresh* and *new* *Deformities* please them better than *accustom'd* *Beauties*. So the *Scenes* be *new*, and often *shifted*, the *Play* will be *applauded*, be it never so *bloody* and *Tragical*.



*his coming to restore all things.* 69

*I was well, and would be better, I took Physick, and dyed,* saith that forraign Proverb: and how far our late troubles may put it into better English, I submit to any indifferent Judgment. Certainly this *Turba Medicorum* had well nigh made an end of us, and cur'd the Disease, (as one observes many do) by destroying the Patient.

And yet how ripe and frequent are those amongst us, that would willingly part with their present *Gold & Silver* (Peace & Safety) for a little more of the former *Iron and Steel* again?

When the *Iewes* pass'd through the red Sea, every Tribe, saith a Father, had its peculiar channel, for their safe conveyance to the Shore. Was it not so with us, when on this side, and that side, the Waters stood upon huge threatening heaps, we were so in love with Ruine, we were not content to be sav'd the same way, but among those many Divisions of ours, every Tribe must be allow'd a several and safe passage through its own Channel. And yet now that we are so newly gotten upon these Banks of Justice and Peace, whereon (God be blessed) we yet stand, what numbers have we, who would be glad to

Orig. sup.  
Exod. hom.  
5.



20 . *regards* **Elias the second** *moor and*

plunge themselves (& others) back again into the bottom of that red Sea of blood and confusion; and this chiefly, if not meerly, from a fond love after *Changes*. If there be, as some hold, such *Circulations* in Nature, that in seven years time, men may be said to have other *Flesh* and *Blood*, and so other *Bodies*: certainly such men as these may have twenty other *Minds* in half that space.

Not that he who (without tumult) fairly motions a *change* in lesser matters, should alwaies do it (as their Custom was) with a rope about his neck. Nor that it should be present death to offer to wind up or slacken the least string in the circumstantial of Policy: no, but if *Archimedes* thinks he can *unbinge* the Earth, he must have some *firm* Foundation for the foot of his Engine to rest upon. So if the great globe of Government should be stirred (which God forbid) though some can spy not only *Motes*, but *Beams* in the Worlds bright eye, the Sun: and though the Goddess be well drawn, yet 'twill go hard, but some *Hypercriticks* will find fault with her slipper: however, I say, (if they will be moving) our modern *Archimedes* should chose some  
more



his coming to restore all things. 21

more probable supporters, whereon to fix their new Engines, then the various and floating humors of the People, who if they are, like *Reuben*, the beginning or chief of our strength, yet like him also they are unstable as water. Gen. 49. 3.

I am the more earnest herein, because I perceive in diverse no great mind after changes in themselves, but only the People love to have it so, and they love to turn or chase the People. But it was costly following his Fashions; who was never seen twice in the same Garment: and certain it is we have found this novellizing of Ours, none of the cheapest nor easiest for Imitation. As when we behold a full Moon, we think it a glorious Body, yet 'twould make but an uncertain Standard to go by. Such are the minds of this kind of People; and if we should chip and chop all our Measures according to that Standard, we might do like that Statuary, who thought the piece never fine enough, till at last by overmuch beaming and polishing, he had scrap't away all in to an heap of Dust in stead of a Statue. Nullam vestem bis induit. Sueton. de Nerone.

2. And as this kind of wanton changing, so any kind of destroying is contrary to this restoring. 2. For Destroying.

horo

This



This hath so little of Jacob, that it hath both  
*Esau's hands*, and *Esau's voice too*; and so is plain  
 down right *Edom*, who said, *Down with it, down*  
*with it even to the ground*: Good and Bad, *Corn*  
 and *Tares*, all must be bound up in the same  
 Bundles. As if *Absalom's* way to burn *Joab's* field  
 had been the best course to cleanse and weed it;  
 and if the *House* be grown a little dusty, present-  
 ly to bring the *Besome of Destruction* to reform  
 it. Certainly, that *Besome* hath no relation to  
*Christ's fan*, wherewith he hath promised to purge  
 his floor.

2 Sam 14.  
30.

Luc 3. 17.

If either the *Church-clock*, or *State-drum*  
 should be at a stand, sure a little hyle, and a gen-  
 tle rubbing would do better, then to come with  
 axes, and hammers, to set it going on its base.

Indeed time hath been, when those *Clergy*  
 men were hung by as *useless Harps*, whose mad  
 Musick could not enrage our late *Alexanders*, and  
 make them presently draw their *swords*, & ruine  
 either *City* or *Country*. I desire to bless God, I ne-  
 ver knew how to beat a *March* upon these sacred  
 Boards, nor had I ever the least skill to sound a  
 Charge from the *Pulpit*; but have often wond-  
 red

Dion.



*his coming to restore all things.* 23

dered to see, how any could rejoyce in, or at the work of *Destruction*; especially, because it looks so like the *Devil*, who took one of his *chiefest* titles from thence, and is called the *Destroyer*: and God Almighty keepe us all from the paths of that *Destroyer*. When two strings of *Musick* (saith that Father) are equally stretch'd to both the same note, touch but the one, & the other (though at some distance) will shiver, and tremble by Sympathy.

Ps. 17. 4.  
Cum illa  
sonitum  
reddit, illa  
quæ in co-  
dem cantu  
temperata  
est, tremir.  
Greg. M. l.  
c. 5.

I would to God, that all *Christians* were sensible of these *sympathizing* kinds of *Shiverings*, though we are at a distance in some other respects, yet we all agree in that common key of *Christian*: and why should not those many great things wherein we do accord, hold us faster together, then that those few little things wherein we differ, should be able to shatter us asunder?

O let us often read and ponder upon that of the Prophet, *Destroy it not, there is a Blessing in it.* Isa. 65. 8. I would be understood of those *vulnera non immedicabilia*, such as are not past our help (those that be so, we leave to higher, and better iudgments)



ments:) and I could wish we might hear no more of those dismall *Dirges*, at least that they might be all taken out of some of David's *Al-taschiths*, provided, that a Psalm of *Mercy & Compassion* to one, prove not a Song of *Lamentation* to many. Then for God's sake, *Destroy not*: for as 'twas said before, *there is* (at least *there may be*) a *blessing* in it. And so 'twere well we were all of God's mind *there*, or *here* in the Text, rather to seek the *Restoring*, then the *Ruine* of a Sinner.

And as this *Destroying* is contrary to this *Restoring* here, (and so contrary to that great *Restorer*) in respect of *private* persons, much more in respect of *Judges* and *Counsellors*, and such like publick persons. Our King is worth ten thousands of us: one of his *Judges* or his *Counsellors* are worth many hundreds of us, and his Government it self worth us all: for indeed we were all less worth then nothing without it.

Yet time was, we would adventure, and be trying, how it was to be without it, and therefore God sent *Locusts* amongst us, such as those in the Revelations, they had faces like men, and hair



*his coming to restore all things.* 25

*Hair like Women, yet withall they had Tailles like Scorpions, and Teeth like Lyons; nor would the seeming sweetnesse of their looks, cure the stinging of the one, or the biting of the other. I say, the Lord sent Locusts amongst us. Now as Agur observes, The Locusts have no King, yet they go forth all of them by Bands, and so did we, who a long time had none of the former, but God knowes enough and too much of the latter. These I say that, have no King, God sent amongst us, that would have none, that so our Punishment might be our Fescue to point out our Sin.*

Prov. 30. 27.

*But their waies were not God's waies, and 'tis well for us they were not; for they, like true Locusts, are all for devouring and destroying, when God is all for restoring. He, and all his, I am perswaded, are for peace, though the other make them ready for battel. When I consider the perpetual Desolation, even all that the Enemy hath done evill in the Sanctuary, I cannot but admire in the name of God, out of what bottomlesse pit hath arisen that Spirit, which is all for ruining, and nothing at all for restoring. What is his name, or what is his Sons name, who can tell, saith the*

Pl. 74. 3.

Prov. 30. 4.



Scripture? We know God, of whom that is spoken, his Name is, *The only Potentate, The Mighty King, The Judge Eternal*; and his Sons name is, *Wonderfull, Counsellor, Prince of Peace, Everlasting Father*; all names of *Order and Government*: But for this Spirit (whereof we now are speaking) what is *his*, and his sons name? I'll tell you, his Name is *Legion*, and (it may be feared) a *Roman* one; and his Sons name is *Confusion and Destruction*.

O ye foolish Christians, who hath bewitched you with these principles of *Destroying*? What, though *Corah* and his company abus'd their *Censers*? (which *reall* abuses are of an higher nature, then any petty *personal* ones whatever,) yet even those *Censers* may serve for *broad plates* for the *Altar*. What if *Belshazzar's* heathen lips defile the *Bowles* of the *Temple*? yet if they be well wash'd again, what were those *Jewes* the worse, who afterwards might drink their full draughts out of them. *Act. 17. 23*. *St. Paul* sees an *Heathen Altar*, and *Superscription*: what doth he straightway offer to demolish the one, or deface the other? No, but by the advantage of that op-  
por-

Num. 16.  
38.

Dan. 5. 3.



*his coming to restore all things.* 27

portunity, preacheth a good Sermon from a bad Text.

Thus the *Stones of Ramah* (with a little *ewing* <sup>1 King. 15. 12.</sup>) may help to build *Gebab* and *Mizpeh*; and *blessed* are those, who are for such Building, without *destroying*. For if it be *Felony* (as I have heard some *Lawyers* affirme) to burn the bare frame of an *House*, what is it then (in the lawes of God) for one faulty pin (perhaps,) or two, to set on fire the compleatest and goodliest structure of Government under the Sun?

This would not *Abraham* do: he (if but for *Tens sake*) would not have a *Sodom* destroyed. No, neither will the God of *Abraham* do so: for though he here tells them plainly, at 10. v. *they were Rulers of Sodom, and a People of Gomorrah,* <sup>Isa. 1. 10.</sup> yet what followvs? Doth he presently say, I will deal vvith thee, as vvith thy sister *Sodom*, I will rain down fire, and brimestone upon thee, and consume thee? no, but at the 25 v. *I will purely purge away all thy Drosse, and take away all thy Tin;* and here in the Text, he saith not, I vvill ruine, but I will restore thee thy Iudges as at first, &c.



So much for *Changing and Destroying*, vvhich vvas the second Inference.

<sup>3.</sup>  
Inference.

In as much, that when God hath *restored their Iudges &c.* he saith, *Afterward thou shalt be called the City of Righteousnesse*, then of how great importance is it, that *Iudges and Counsellors*, and all such *publick persons*, should be *good men*, and such who in all likelihood may *begin the reforming of a bad people*. As here we see God *restores* them meerly in order thereunto: *Good Iudges and Counsellors* being the very first *foundation stones* of this new intended *Building*.

This doth *highly concern* them in many respects.

First, in respect of *God*: that those who newly (as it were) came forth of Gods *fingers*, may still retaine some *touches* and lively *impressions* of that *Divine hand*, which hath so lately *restor'd* them Just as it was with the new-made *World*, that when God comes to *review* his *Workmanship*, saying, Come let's see what I have *made*? what have I *restor'd*? the answer may be, *Behold it is very good*. For if God made not the *smallest seed*, nor *sand*, nor the least *spill of grasse*,



*his coming to restore all things.* 29

*Grasse*, nor that next to *Nothing-creature* that crawles upon the face of the Earth, but he *reviews* and searches it round, to see how he likes it: how then shall *Iudges* and *Counsellors*, those most eminent pieces of God's power and providence, I say, how shall they think to escape the *severe* review of those Eyes, whose Sharpnesse pierceth them, whose Brightnesse will confound them, when he makes that *amazing* search within them.

When God had made a Sea, 'tis said, *He made Leviathan to play therein*: and many think, if Pf. 104. 26. they be but once *restored*, they are *made*, & that's enough; then they may securely *wallow* (like the Leviathan) in the wide Sea of their own *humors*. But there's more adoe then so; when God hath done his worke (he *hath* Restor'd) he looks that men should also performe *theirs*; they must be the *better* for that *restoring*. For here we have not only a plaine *single Making*, (though that, as was said before, calls for an *exact reviewing*) but this *Restoring* is a *redoubled Making*, and as it were—*Calorum cura secunda*, Heavens second (if I may so speak) and most accurate Thoughts.



O how carefull then should *such* be, so to approve themselves in their Places to which they are restored, as God may not hereafter be ashamed to own them, or the Restoring of them, as sometimes we read he hath been so ashamed.

Exod. 33.

1.

13. & 14.

v.

The People which thou (Moses) hast brought out of *Ægypt*: why, pray you, did not God himselfe bring them out of *Ægypt*? And so in this Chapter, The Sabbaths and the Assemblies, your New Moons, and your appointed Feasts &c. What were they not God's Sabbaths, and God's Assemblies? were they not *his* Nevv Moons, and *his* Appointed Feasts? O'tis a sad thing, vwhen our Sins cause such a Shynesse and Estrangednesse in God, that he is figuratively ashamed of vwhat he hath done, and vwill not acknowledge the vvork of his ovvn hands. As if vve hereafter should in the behalfof you our Iudges, and our Counsellors, plead to God this Act of his Restoring them to us, and so hope that he vwill also continue them amongst us; he should then turn avvay his face, and say, Depart, I know not You, nor them neither; they are your Iudges, and your Counsellors; you long'd, you beg'd, you pray'd  
for



*his coming to restore all things.* 31

for them, and you would have them; they are yours, but they are none of my Restoring.

So that it behoves them to be good in respect of God: that's the First.

2. And as in reference to God, so also secondly in regard of *Themselves*. Judges and Counsellors, and such great men, should be upright and good men.

Sins in our Saviour's language are called *debts*, Math. 6. 12  
(and so saith *Anselm*, — *Debitores sunt*, & *qui debent pecuniam*, & *qui fecerunt injuriam*. Anselm. in Mat. c. 6. He that doth an Injury is a Debtor, as well as he that borrows money:) because, in the commission of evil (saith a Father) a man takes his pen (as it were) and writes an *Obligation* with his own hand against himself before God, and firmly binds himself to incurre such a *penalty*; the greatness of which *Summe* is according to the greatness of the Sin, and the greatnesse of the Sin is according to the greatnesse of the Person so offending. And indeed your great persons can hardly commit little sins, or be guilty of small offences. Ex insoluto debito Officii, debitum supplicii contrahitur. D. Episc. Linc. in Prælect. Oxon.

And not only by their Sins, but by their very  
F Places,



Places Great men enter into greater obligations to God Almighty, then any of the meaner sort are commonly capable of. For though God be not of so austere a nature, as to gather where he hath not straw'd, and to reap where he hath not sow'd; yet where he hath straw'd he will look to gather; and where he hath sown he will expect to reap, and that in some measure, proportionable to his sowings. Nor will he be content with an handfull of Gatherings for an armefull of Strawings, or that the seed of an Ephab should yeild but an Omer; but to whom Much is given, of them More will be required.

Platina reports of one of the Popes, that in the depth of Melancholly, of a suddain he stroke the Board, and said, *Non video quomodo possunt salvari*, &c. Those that are in such high places as I now am, I can scaice imagine how they should be saved. O'twill be an heavy thing for one Indg to arise with the weight of so many Shires, Cities, and Counties upon him, for which if he gives not a good account, 'twill be a sadder load, then so many Milstones about his neck, or so many mountaines upon his back at the

Quam difficile hi ad  
requiem  
tendunt,  
qui tam  
duris rati-  
onum mul-  
tiplicium  
nexibus a-  
stringun-  
tur. Greg.  
mor. l. 4. c. 5



*his coming to restore all things.*

33

the day of Judgment.

If he that had but *one Talent* can't passe his *Accounts*, though he bring again that *one* entire, and undiminish'd; sure he that had *ten Talents*, must not think to come off with accounting for *five*; nor he that had *five*, to reckon for *two* only. Math. 25.  
25.

Therefore when I read in the Gospell of that *Servant*, that *owed his Lord so many thousand Talents*, as that must needs be some *great Lord*, who was able to lend so much; so the other must signifie (me thinks) some *great man* too, who was able to borrow so much; else sure he had never been so deeply *entrusted*. No, 'tis not for a *mean* man to arrive at so *honourable* a ruine. Your petty *Larceny*, poor sort of *Sinners*, they indeed may *transgresse* for a *piece of Bread*, or a *pair of Shoos*, or a *burden of Sticks*, and so overrun themselves in God's books, with such trifling *Mite-trespases*, and *Sins of the lesser Shekel*. But 'tis the sad *Priviledge* of *great ones*, they can take up their *condemnation* by *Talents*, and at last utterly *break* with God for many *thousands*. Mar. 18. 24  
Prov. 28.  
21.

Hence it is, that (as one observes) *Pharoh*



## 34 Elias the second

Ex 15. 10. and his Chariots are said, *to sink like lead into the mighty waters.* Tis for your *slighter* sinners to float up and down upon the surface of that *Infernal lake*; but for great Transgressors (compared to Pharaoh's Chariots, because the Devil is most victorious and triumphant in them) *they sink down like lead*, which as it is the proper *Embleme of Sin* in that Prophet, so the higher it falls, the heavier it lights, and the lower it sinks towards the Center. Therefore as Solo-

Zach. 5. 7.  
8.

Prov. 9. 11. mon saies to every one, *If thou be wise, thou shalt be wise for thy self*; the like I may say to you great ones, if you be good, you shall be good for your selves, and therefore it concerns you, that you be so. And that's the second respect.

3. And as for *themselves* it behoves Judges and Counsellors to be good; so thirdly in regard of the *People*, whose following reformation we see here wholly depends upon *their* Restoring. So that *their being good*, is of very great importance to the *People*; and that upon this account.

First, if they are *bad*, they cannot without *sin* be resisted; unlesse we prove our selves plain *Romanists*, and that of the rankest sort among them.

For



*his coming to restore all things.* 35

For this Doctrine of *Non-resistance* was heretofore an ancient *Land-mark*, to part betwixt them and true Protestants, who like *Isaack*, when they see nothing but *knives and cords*, *fire and sagot*, yet know no other Language, but, *My Father, My Father*, and so follow on in peace and quietnesse to the place of *slaughter*: whereas a *fierce Romanist* would have snatch'd the *knife* out of his *Fathers* hand, struck him *beneath the fifth ribb*, flung the *fire* in his own face, and if but strong enough, to *twist & wrest* them from his hands, He will quickly bind the *common Father*, even with *cords* to the *Altar*. Gen. 22.7.

Which *Resistance*, if it be still upheld secretly in the hearts of men, I see not what *Stage* there is for *Passive Obedience* to appear upon in this World; and there's no room for it in the *other* World, and so *one Pearl* (of great price) is dropt and utterly lost from off this *chain of Graces*.

Sure, if those of *Old* had thought so *slightly* of it, as some of *late* seem to have done, for certain there had been but very few *Martyrs*, and so one of the *highest Mansions* in Heaven, should still stand *void* and empty.



Mar. 26. 53 *Thinkest thou, that I cannot now pray to my Father, and he shall presently give me, saith Christ, more then twelve Legions of Angels? Christ, you see here, though he could, yet will not resist an unlawful Power, (for such was that of the High Priests, as that Learned Man observes) no not so much as by a Prayer, which one would think was the most innocent resistance in the World. And therefore I believe, that he, who rather then suffer, would resist, if he could, though the Power be never so lawful; well may such a one suffer as a Murderer, as a busy body in other mens matters, as an evill doer, or an evill speaker. But because he doth not suffer like Christ, he cannot suffer like a Christian, and so can justly have but little Comfort, much lesse of Glory in those sufferings.*

Dr. Hammond.

1 Pet. 4. 15

But for this, we need not passe beyond the bounds of our own Text. 'Tis certain here the Jewes had evil Judges and Counsellors, and therefore God promiseth to restore them those that should be good, but for ought I find, gives them no power to pull out those that were bad.

Secondly,



*his coming to restore all things.* 37

Secondly, and as they can't be resisted, if they are evill, so they will be *imitated* by the *People*, whom therefore it much concerns they should be good.

That device of *Pharaohs*, how that the *midwives* should murder the *Hebrew Infants* was most unnaturally cruell: for their employment which was the office of *life*, was thereby abused, and made an instrument of *death* to the Babe, that was new born. Iust so is it with those in *power* and authority; the *midwivery* of whose good examples should give *life*, their *bad* examples bring *death* upon a *People*. Ex. 1. 16.

Those *Dames* that have *breasts*, have no *bowels*, who *poyson* those *fountains* of nourishment; and pitty it is to see poor *Infants* draw in *death* from those *Nipples* that should be the *Springs* of *life*.

All this is done by these evill Examples, which, like *Ezekiel's waters*, so long as they are no higher than the *Ancles*, the *Knees*, or the *middle*, (that is, the sins of our *Equals* or *Underlings*) then we may happily *wade* over; but if by another measure (that of *greatness*) they come to rise higher, and Ezek. 47. 3



and get above us, then the *deep waters* run over our Heads, and grow up to a *drowning river*, so that we cannot passe over.

Sin I'll warrant you is none of those modest *Guests*, who when they are *bidden*, choose to sit down in the *lowest room*; it desires rather to come in with *gay apparel*, and those of the *Gold ring*, and with them be bidden, *Friend*, sit here in a good place, rather then like a poor Sneaks, to stand under the *footstool*.

Luk. 14. 10  
Jam. 2.  
Luk. 11. 43  
Indeed Sin is a meer *Pharisee*, and loves the *uppermost seats* in the *Synagogues*, and greetings *is rais'd up*, that is, in the *Courts of Judgment*, rather then in the *Market place*. And if it be so kindly greeted, as to get upon the *Bench*, 'twill quickly soak through all those seats below it. If it once be upon the *solemne board* with the *Masters of Israel*, 'twill soon get down among the *Dogs* underneath the *Table*; and with the same easinesse, when once it scales the *Pulpit*, it makes nothing of over-leaping the lower *Pewes* and *Basses* of the *Congregation*.

*Judges* and *Magistrates* in *Scripture* are signified by those that sit in the *gates*. As when *Iob*

was



*his coming to restore all things.* 39

was a *Judge*, saith he of himself, *I went out to the* Job. 29. 7.  
*Gate through the City.* And such were those that Pl. 69. 12.  
sat in the *Gates*, and spake evill of *David*. Now  
if the *Sickness* once seizes upon the *Gates* and  
*Entries* of a *City*, what with going forth, and  
coming in continually, both *City* and *Counrey*  
will quickly catch it. If your common *Pillars* be  
but besmear'd with the *Infection* (I have heard of  
some *Devillish* minded men, that so design'd  
to propagate the *Plague*) sure there is a mighty  
danger of its *spreading*: and if *great* ones, such as  
are or should be *Pillars*, the common *resting*  
places of *wearied* souls, where every one comes  
to *lean* and repose himself: I say, if these com-  
mon *Pillars* are once *infected*, the *Disease* can't  
chuse but increase, and *Death* will multiply.

The word which is here set to signifie *Lawyers* פְּרָשִׁי  
Forevius in  
loc.  
and *Counsellors* in the *Hebrew*, signifies also  
*Foundations*. Now if the *Foundations* be not on-  
ly destroyed in themselves, but by ill *Exam-  
ples* destructive unto others; alas what hopes  
can there be of that *Building*?

But on the contrary, if they be *good*, and such  
as at the *first* (here promised) and as those at the  
beginning



Beginning, that is, like Moses, Joshua, Samuel, &c. then it follows, *Thou shalt be called the City of Righteousness, the faithfull City; or, as 'tis in one Translation, Metropolis Iustitie, Mater fidelis Zion*, that is, *Ierusalem and Zion*, the State both Ecclesiastical and Civil, Church and Kingdome, both shall be the better for them.

Water you know, comes forcibly from above, and how small a stream we see drives an overshot Mill: certainly, if you that are in height and power, would but make use of that advantage-ground which God hath given you, 'twere impossible the *Charriot wheels of Reforming* (after this *Restoring*) should drive so heavily, and that this *Afterward* in the Text, should be so long a coming.

We have a great while talkt our selves out of breath about this generall *Amendment*: if indeed we have any mind to it, these very words before us, point out that which must be the way, and none other: first, *Good Iudges and Counsellors*, and then a *Good People*; unlesse we think to read the Text backward, then indeed we may set on at the bottom of the verse; begin with the



*his coming to restore all things.* 41

the People, and so force Reformation to creep upwards from them to their *Governours*.

But *mending*, you know, is a sort of *moving*, and *motion* hath its rise from *above*; from the *heads*, and not the *heels* of the people. Good *Judges* & *Lawyers* seem here to be sufficient of themselves for the work: but if to them we re-added a *Religious Gentry* (we may put in a *pious* and *obedient Clergy*, though not one word is here spoken of them; for alas, *the gleanings of your Ephraim* is more considerable this way, then the whole *Vintage of our Abiezzer*; therefore) I say again, had we to those helps in Government, which the Text mentions, an *additional assistance* from a *Religious Gentry*, doubtlesse *Sin* in a short time would grow into such *disgrace*, that it would be an absurd uncivill thing for a man to be *Irreligious*.

All we lie in a low *Flatt* (as it were,) but the *Gentry* are the *rising ground* in a *Kingdome*; and as it was in *Noah's flood*, so was it also in our late *Deluge*, the very *first sign* of the *Abatement* of those waters was, when *the tops of the Mountains were seen*, I mean when the *Gentry began* Gen. 8. 3.



Cant. 8. 14

2 Sam. 1.  
21.

to lift up their Heads. As they are *Mountains*, so were they but *spicy ones*, O how would Christ (and his Kindome) come running like a *Roe upon those mountaines of Spices*? But if these mountains of Spices should prove *mountains of Gilboah*, whereon no drops of heavenly dew descendeth, or mountains of *Golgotha*, wherein instead of beholding Christ running like a *Roe*, we may see and hear him *crucified like a common Slave* all the day long: Surely very sad must be the condition of that Kingdome.

Varro.

Great men were allow'd to derive their Pedegree from the Gods, *ut ad magna impellantur*, that their Actions might rise as *high*, and be as *divinely noble*, as their *Extractions*. But when the people shall behold this *high-born bloud* to boyl over so much in vanity, excesse, and impiety, when those that are brought up in *Scarlet embrace Dungbils*, and their Sins as deep in grain as their *Garments*, O what shall we do in the end thereof?

*Sed spero meliora*; and therefore it is, God knows, that I have said thus much: for I could not rub and chafe a Corpse, but that I have a desire  
and



*his coming to restore all things.* 43

and hopes of *life* in it. To which purpose, I le  
here relate to you, what I have from *Origen*,  
who reports concerning the *young Lion*, that <sup>super. Gen.</sup>  
when at first he is brought into the world, he <sup>Hom. 17.</sup>  
lies still for many dayes, as it were in a *dead sleep*,  
without any stirring at all: at last in comes the  
*old Lion*, who beholding his beloved *young* still  
lying in the same *death-like* posture, what with  
griefe and rage falls a roaring, wherewith the  
Den shakes again, and so at last the young  
sleepy Creature stirs and rowzes.

Our *Land* is the *Lions*; after a long time of  
*pain* and *travell* (when the Thunder of the late  
Wars produced nothing but *Gourds* and *Mush-*  
*romes*) at last there's a *young Lion* brought into  
the world; Men of *noble Birth* and *Extractions*,  
Persons of *generous* *Designes* and *Inclinations*,  
and what *loyall Subject*, yea what good *Christi-*  
*an* is not truly joyfull at the sight hereof? But alas,  
as yet the *new-born Creature* stirs not, very little  
shew of *life* there's in it. If it must be so, for cer-  
tain that old *Judah's Lion* will come among us  
at last, and beholding so sad and unpleasing a  
spectacle, he will fall a *roaring*, and our Dens of  
Security



Security will fall a trembling; then sure those that now seem divided between *Sleep & Death*, will hear that *voyce of God*, and live. That so the many enemies of *God & the King* may all know this Noble Creature *was not dead, but sleept*. When once the due *Fear* of that our God, the true *Love* and *Honour* to this our King, the tender regard and pitty toward this our Native Country, together with a just care of our own common Concernes and Safety, shall make us think it high time to stir and look about us in obedience to that *Fogg*, which *St. Paul* hath given us, *Awake to Righteousnesse, and sin not*. So much for the third Inference.

1 Cor. 15.  
24.

4.  
Inference.

Now for the *fourth* and last. Since good Governours, Judges, and Counsellors &c. are here given of *God* as meet Instruments to make a good People, Then sure those People must needs be exceeding *bad*, whom such good Government and Governours, as aforesaid, can make no better. And here because my remaining Task, and what I have to do therein, is you see with *evill*, very *evill* Persons; and since also that in Scripture, *Evill* and *unthankfull*, are Synonymous, and that

Luk. 6.35.



*his coming to restore all things.* 45

that *Mis-thankfulnesse* (may I be allowed so to speak) is a kind of *Vnthankfulnesse*, what I have to say upon this last point, I'll share betwixt those two sorts of Persons, the *Vnthankfull*, and the *Mis-thankfull*. I mean such, who though they have some kind of *Thankfulnesse* within them, yet they make choice of very untoward and unlucky expressions thereof.

First to the *Vnthankfull*: who, albeit that Government be a mercy of God's own promising and performing (*I will restore to the Iews, he hath restored to us*) though it be like that *Vessel* let down from heaven to earth (as was shew'd in in the first Generall, that Government is from God) and this *Vessel* also (as that was) full of all Variety and Satisfaction, yet many like S. Peter will not with thanksgiving partake of any of those Blessings therein laid before us; yea notwithstanding their present necessity and hunger (as I may say, like his) be never so instant and urgent. For if (as some mislead Scruplers will say) they are Damn'd if they Eat, sure they are Starv'd if they do not eat, and heartily joyn in those common causes we all have of Rejoycing. Yet for all this,

now



Luk. 15. 23. Now the *satted Calf* is killed (I mean, Rebellion is slain) and there be now (as then there were) some more then ordinary Shews of Joy, the Elder Brother will not come in, though never so much wooed and intreated by all the Importunities of a most tender Father, whose meer Rogamus with good natures should be the strongest Mandamus. And all because he seems to shew too much kindness (as they think) to this *lost child*, the Government now established, which was lost, and is found; was dead, and now begins to live.

ib. 28.

ib. 32.

ib. 22.

Besides, The Gold ring, and the best Robe: the new Shoes (they conceive) at first tread awry toward Superstition. As for that, I could heartily wish that Learned men were fully agreed about the Length, Breadth, and other Dimensions, of that which indeed is Superstition, & then I am verily perswaded, those who do cry out of it in others, would find it mostly amongst themselves. But I can't stay now to Define or Dispute, only I'll tell you my fears; since so many of God's houses have of late been turn'd into Stables, this Age I fear may have enough to doe to farme the Churches.

Which



*his coming to restore all things.*

47

Which work since our *Royal Hercules* hath begun, (the God of Heaven grant he may live to finish, then no doubt but he will do as *Moses* there, neither turn to the right hand, nor to the left, but go by the King's high-way) I say, since like another *Hercules*, his Sacred Majesty hath begun <sup>Num. 10. 17.</sup> this *cleansing* work, let not any say, the Place smells of *holy water*, because it doth not scent so rank of *Horse-dung*; nor let any give out, that *Popish Altars* are going up, when only *Racks* and *Mangers* are taking down.

This is the wretched Perverseness of some unreasonable men, as indeed the world is merely made up of strong *prepossessions* as to our selves, and the Spirit of *unkindnesse* and *contradiction*, as to others. Though we have been newly drawn up out of the *Dungeon* (as *Ieremiah* <sup>Jer. 38. 12</sup> was) with rags and clouts (in the account of the Enemy the most unlikely means;) nor is it so long since our *shoulders* have been cal'd of our *burdens*, but that the marks of the *Iron-furnace* are still upon us.

And yet how many are there, whose Fingers itch to be making *Brick* and *Morter* again ,  
H (though



(though temper'd with the blood of Christians,) only to build houses for a company of Egyptian Lords to dwell in.

Those I speak of, who long to be offering up their reasonable service, indeed, by presenting humane bodies (and soules too, if they could) a living, dying Sacrifice upon the Sword's point, and so they may but consecrate themselves Bellona's Priests, no matter, though by the blood of God's own Clergy.

Have ye not read what David did, when he was  
 Mat. 12.3. an hungred? saith our Saviour. And give me  
 leave to aske one Question not much unlike it;  
 Have ye not read what David did when he  
 was thirsty? He longed indeed for some of the  
 2 Sam. 23. 15. water of Bethlehem, but yet when he perceiv'd  
 it look'd like Blood, he is content to loose his long-  
 ing, and will not so much as once tast of it, and  
 why, because, thinks he, 'tis the blood of these  
 ib. 17.v. three men. For my part I am not yet convinc'd, that  
 the best water in Bethlehem (I mean, the preten-  
 ded clearest Reformation, that would make us  
 never so clean) is fit to be bought with the  
 blood of one man, much lesse should we offer to  
 pur.



*his coming to restore all things.* 49

purchase a little (we know not what) Puddle  
by the bloud of thousands.

Tell me, O ye *l<sup>o</sup>wring* and discontented souls:  
is it nothing, that God should please so unexpect-  
edly to send us another *Elias* to restore all things? Math. 17.  
and *He* not by *might*, nor by *power*, but mee-<sup>11.</sup>  
ly by his long *wrapt-up* Mantle (Prudence and 2 King. 2.  
Reservednesse) to smite our angry *Jordan*, so that<sup>8.</sup>  
the *Waters* thereof dividing hither and thither, he  
and his *Army* marcht through on dry ground, with-  
out dipping their foot in one drop of bloud. And  
when for a time we were all quietly inclos'd  
(clean and unclean) in one *Ark* of Government,  
such as it was, not made of *Gopher wood*, but  
*Bull-rushes* (the best that then could be gotten)  
where one might behold our *infant* King-  
dome, like the Babe *Moses*, floating upon the wa-  
ters; what, was it nothing, that neither the *blu-*  
*string* winds, nor *boisterous* billows from without,  
no, nor all those *wild unruly* Creatures from  
within, should be able to overturn that *Ark* of  
*Bull-rushes*, wherein for a while we were con-  
tain'd?

Yea, one thing more, when either by *Acts* of



open *Hostility*, or close *Neutrality*, the most among us had forfeited his *Majesties protection*, and so made a sad *Shipwrack* of life and liveli- hood all at once. What, was his *Majesties gra- cious Pardon*, the *Act of Oblivion* nothing? whereby after so universall a *shipwrack*, some on boards and planks (like those with *St. Paul*) o- thers on broken pieces of the Ship, almost all escaped to land, by the mercifull support of those *Letha- an Waters*. And for all this, should we again leave the shadow of the *Royall Oke*, and adven- ture a second scratting and tearing by the basest *Bramble*?

I heartily wish, we would all impartially consider, what we have, as well as what we would have; and lay those two before us (like *Beauty and Bands*) in several distinct heaps, and then say, if our heaps of *Beauty* be not far the biggest.

Many thousands we know came short of *Canaan*, meerly for their *murmuring* and *mis-be- lieving*. And we, if we still joyn with those *Iewes* in their repining notes, *Wherefore came we forth of Egypt, here's neither bread nor water. Our*  
soul



*his coming to restore all things.* 51

*soul loaths this light bread.* If so, then as we partake with them in their *Sins*, let's beware we share not with them in their *Sufferings*, and so the Lord send *Serpents* amongst us, even as he did amongst *them*. A sly and subtile generation, that are wise as *Serpents*, but innocent as *Eagles* or *Vultures*, and long to be dividing the *Prey* upon the *Carcases* of the two grand *Combattants*.

Therefore let's not *murmure*, as some of *them* murmured, and were destroy'd of *Serpents*. And that's all I have to say to the *Unthankful*.

Secondly and lastly, to the *Mis-thankfull* (as I may so call them,) who erre and milcarry much in thole wrong and improper *expressions* of that *Thankfulness*, which else they seem to have; as *Drinking*, *Swearing*, *Swaggering*, abusing themselves, and insulting over others, and such other sad expressions in this kind, which too frequently we meet withall.

What hath our Kingdome been so lately blown up, and hover'd in the *Air* for so many years together, and now at last (as I have read of a *City-wall*) light upon the very same *Foundations*.



tions again, and must our Sins be needs sinking a new Mine to try the fortune of a second Blast?

God indeed hath restored, and here it is, *Afterward thou shalt be called, Civitas Iusti*, (as one Translation hath it) the *City of the Righteous one*, that is, *Christ's City*: but when will this *Afterward* once be? me thinks, like the *binder-wheels* of the Chariot of *Sisera*, it is too long a coming.

We have had *bouncing* and *knocking*, God knows, enough, and too much, and some have still hoped, all in order to a very glorious Building at last: But what will others say, Is this your *Civitas Iusti*, and are such as *these* and *these* the *Citizens* thereof?

Jud. 5. 28.

Is this the end of all God's *purging*, *purifying*, and *refining* here spoken of, only to produce a *vessel of Dishonour*? Have we been so long *stript* of our *Jewels* and *Ornaments*, (the *Majesty* and *Glory* of our *Kingdome*, and by *Fasting* and *Prayer* laboured in the very *fire*, and after all, out comes the *Beast*, in stead of the *Man* or *Christian*?

I speak it with shame and sorrow concerning some of our selves. Had it not been better for  
some



*his coming to restore all things.* 53

some, that the *Iebusite* and *Canaanite* had still  
*Ruck like Thorns in their sides* (would that have  
kept them upright) rather than the *Beasts of the*  
*Field* should thus prevail against us, and all  
manner of Brutality and Sortishnesse over-run  
us? What do some say, Are these the good Sub-  
jects of his Majesty? Are these the true Sons of  
the Church? those especially whose *Garments*  
should proclaime their gravity and purity? -- *As*  
*with a sword in my bones, the enemy reproacheth me*  
*daily, saying not, where is their God, but where*  
*are his Servants?* We may say in this case, as  
St. Paul doth in another (not much unlike it,)  
*If unbelievers (or Mis-believers) come in amongst*  
*such, - will they not say they are all madd?* When <sup>1 Cor. 14</sup>  
*David did but act a madd man's part, what saith* <sup>23</sup>  
*Achish? Have I any need of madmen?* But sure 'tis <sup>1 Sam. 21</sup>  
now beyond *Acting*; when even the Assleaves <sup>15</sup>  
her old *Hebrew* prose, and now of late turnes  
*English* Poet, to reprove the madnesse of such  
Prophets.

However St. Paul affirmes, *The Head cant* <sup>1 Cor. 12</sup>  
*say, it hath no need of the Feet; yet I am confident,*  
*our Head may say of such foul and dirty Feet, I*  
*have no need of you.* God



God saith in the Text, he will Restore; but we can say, he hath Restored, and our eyes may behold our own Judges as at the first, and our own Counsellors as in the beginning, but above all our own King, whose exemplary goodnesse and temperance, justice & prudence is such, that how ever some Hereticks have falsely affirmed, we sinned at first, yet certainly now, we may at last be reform'd, meerly by imitation, inlesse the People that pretend to love him most, shall imitate his Goodnesse the least of any.

But to conclude, remember this, that Reformation is the only end of Restoring: God hath done the one, it rests upon you and me, all yours and all ours, really to endeavour the happy attainment of the other, which, if we do not, we stick still in the mid way, and have come through but half our Text, but if indeed we do it, then the whole verse is dispatched: and we, not being hearers only of what God hath done for us, but Doers of what we should performe back again to him, shall most assuredly be blessed in our deed. Which blessing, God Almighty, the fountain of all Blessings, bestow upon us, for Jesus Christ his sake. To whom &c.

FINIS.



# MOSES

THE

## Peace-maker

his Offers to make one of two con-  
tending Brethren.

### A SERMON

Preached in COVENTRY, at the usuall Anni-  
versary of the Mayor's Feast there, upon  
*All-Saints day, 1661.*

At the Request of the present Mayor, severall Knights,  
and Gentlemen, in and about that City.

---

By JOHN RILAND, Arch-Deacon of COVENTRY.

---

*Et Haurietis Christum sicut in Pace sicut. Cypr.*

*Beati Pacis, quoniam Filii Dei vocabuntur. — — Parent enim  
communis Deus est, neque aliter transire in nuptiationem Familie  
quis, licet. Hilae. in Mat.*

*And the work of righteousness shall be Peace, and the effect of right-  
eousness Quietness and Assurance for ever. Isa: 32. 17.*

*— I am for Peace. Pl. 120. 7.*

---

OXFORD,

Printed by HARRIS HALL, Printer to the University. 1662



1853

THE

Free-Press

has been to make one of the con-  
tributors of the

1853

published in the

of the

the

the

the

the

the

the

the

the

the





To the Right W<sup>or</sup>shipfull  
THOMAS PIDGEON *Esq*;  
MAIOR of *Coventry*:

To the Right Honourable  
the RECORDER, IAMES, EARL of  
*NORTHAMPTON*, Lord  
LIEFTENANT of the County of  
*Warwick*, and the City, and  
County of *Coventry*:

Sr. THOMAS NORTON *Baronet*,  
Sr. ARTHUR CAILEY, and  
Sr. RICHARD HOPKINS,  
*Knights*:

HENRY SMITH, and MATHEW SMITH, *Aldermen*, Deputy LIEFTENANTS of the said City and County, with the rest of the *Aldermen*,

The Author wishing all the Blessings of Peace, dedicates the following SERMON.



\*\*\*\*\*

To the Right Worshipful  
THOMAS RIDGEON ESQ;  
Mayor of London:  
To the Right Honourable  
the Lordes, JAMES, Earl of  
LYCHAMPTON, Lord  
Lieutenant of the County of  
Warwick, and the City and  
County of London:

SE THOMAS NOTTON ESQUIRE  
SE ARTHUR GALEY and  
SE RICHARD NOTTON  
Worshipful

HENRY SMITH and MATTHEW SMITH  
Worshipful  
The Justices of the Peace of the County of London  
do hereby certify





Act. 7. 26.

Saying, Sirs, ye are Brethren, why do ye wrong one to another?



HE words came at first from him, who was the designed Governour of the Jews; and may not be impertinently discour'd upon before an elected Magistrate among Christians. Moses their Ruler elect (as yours is now) spake them, so they can't be unfit for the time: and the main Purport of them driving at Peace, I think they may not altogether be improper for this Place.

The whole Chapter contains St. Stephens Apology for himself, against a Jewish Calumny, whereby they charged him with blasphemy against Moses; who chooses to defend himself



Act. 6. 11. chiefly out of *Moses*; producing *Moses* all along speaking for him, who, they falsely said, had spoken against *Moses*.

Joh. 5. 45. Our Saviour saies to the *lewes*, do not you think that I will accuse you; there is one that accuseth you, even *Moses*, in whom ye trust. Now is that Scripture here fulfilled in our Eares, where we have *Moses* accusing the *lewes*, as fast as they do *St. Stephen*; he saying little for himself, being not so tender of preserving his own life, (no notice taken of that) as of saving their Souls, only we have *Moses* almost in every verse, accusing his Accusers; and considering the bloody design they were now upon, to take away the life of a just person; and so to do that great wrong to their innocent Brother; the said Accusation lies against them in no one passage more strongly, then in this of the Text, imagining *Moses* himself now speaking to them, what *St. Stephen* did out of *Moses*, *Sirs*, ye are Brethren, why do ye wrong (especially so great a wrong as this) one to another?

The Text (as 'tis now before us) is part of a dying man's speech; containing some small drops  
(as



## Peace-maker.

3

(as it were) of that full (few in Scripture so full) and divine shoure of words, which by and by was to be answered with a storme of Stones. *ibid.* 58. v. Which hath reply sufficiently proves, that if the Speaker have a sharp tongue, the Hearers have a hard band; and though 'tis said, he cut them at the heart, he shall feel for all that, they can sooner bruise his Bones, then he can break their Hearts. *ibid.* 54. v.

But however the words were slighted by that, I hope they will not be so by this Audience; and that the rather, because their Importance is nothing but Government and Peace. Things, which, as they are very suitable to the present Occasion, so are they much becoming the lips of the first Martyr in this his last Speech. And 'twere well, if all that seem now adiaies to covet his Name, (the name of Martyr,) would be carefull to copy out his Example; and when they go, be sure to leave the World such legacies of Love and Peace, as he did, to whom though the Peoples ears were stopped, yet the Heavens were opened, where he beheld the Glory of God shining upon him through a thick cloud of Stones ready to overwhelm him; and apparently saw the glittering



ib. 54. v. *glittering* of Christ's face above, even through the *gnashing* of their *Teeth* below.

In our passage (before we come to particulars) I thought it not amisse to point at two generall Observations: the First *inferred* from somewhat of *Coherence* with, but *Antecedent* to the Text: the Second, from a *Circumstance* arising in it.

1. First, we may consider, how ready *Satan* is by his *instruments* to hinder any good *settlement* in the *Church*, especially, if it have any *relish* of, or *tendency* unto that *Government Ecclesiasticall*. For no sooner had the *Apostles* ordain'd *Deacons* in the *Church*, (an Office derived from, and compounded of the very *Dust*, *Kóris*, still minding the *Διάνοια* of their Duty, Industry, and Humility, as tis in the *Jewish Proverb*, *Blessed is he that is dusty with the dust of the Temple*, that is, ever labouring in the concerns of God's service, which was the work of these *Deacons*) I say, no sooner had the *Apostles* made so good an *Establishment* in the *Church*, but presently the *Devill* projects how to hinder the work; stirring up *malicious Engines* (those

of

Beatus qui  
se pulveri-  
zat, &c.



## Peace-maker.

5

of the *Libertines*) who by false Accusations should cut off St. Stephen the *chief workman*, thereby to weaken the hands of the rest. Aa. 69.

That is the First.

2. For the Second generall Observation, 'tis this, though here we have the words from St. Luke, he from St. Stephen, he from *Moses* (as we see *Exodus* is quoted in the Marg: of the Text) yet notwithstanding we have the words here in the *Acts*, I suppose we shall hardly meet with them in *Exodus*. Now St. Luke being full of the Holy Ghost, when he wrot them, and St. Stephen also, when he spake them, 'twere a kind of *Blasphemy* to imagine, they should both bely *Moses*. Therefore we may conclude, that *Moses* being the *humblest*, as well as the *meekest* man on the Earth, did not himself record all that he said, or did, in that matter of *Peace-making* betwixt the two Brethren, but might leave somewhat (then not recorded) to be brought down by constant Tradition, or some such like way: which I observe the rather, in regard the observation of the Lord's day, Infant Baptisme, the ancient Church-Government now established, yea the

K



the *Scripture* it self, (as here you see) may be somewhat *cleered*, and *explained* by this way: All *Tradition* should not presently be *flung* away, because some hath been *foysted* in, that (perhaps) may be *frivolous*. What if others preserve only *Shells* and *Froth*, should we therefore *hurl* away those *Pearls*; which the *bottom* of this *Sea* affords us? 'Twere very great *folly* in us to reject good *Oare*, because others digge and find nothing but *Dirt*. This is certain, good *Gold* and *Silver* may be kept in the same *Box*, where some put nothing but *Counters*, or *Brasse-farthings*.

Pf. 48.12.

Now (as the *Psalmist* bid's) *walk about Zion*, *go round about her*, *tell the Towers thereof*; so we having by these degrees *surrounded* the *Text*, & fully view'd the several *Strengths* thereof, these following *Propositions* we may tell out to you, as so many *Towres of Zion*, arising in this order: The First sort from *Moses*, here the *Peace-maker*: the Second sort from the two *Brethren*, the *Peace-breakers*. Of the First sort, thus.

1. That every good *Christian* (those especially that are publicly *commission'd*, as *Moses* was) should



should with all diligence labour to make up the *breaches* betwixt Brethren. This is warranted from *Moses* Example here, (which we all should imitate) who, as elsewhere, he throws himself into the *Gap* betwixt God and Man; so here, he sets himself in the *breach* betwixt man and man, he shew'd himself, and would have set them at one again, as here tis in the former part of the verse.

ib. 26. v.

2. This endeavour of *Peace-making* must be mannag'd with abundance of *Meeknesse*, *Prudence*, and *Tenderneß*, even towards him that doth the *wrong*; to both indifferently: *Sirs, ye are Brethren, why doye wrong &c.*

3. As this Endeavour is to be carryed on with much *Meeknesse*, *Prudence*, and *Tenderneß*, so also with as much *vigor* and *earnestnesß*. For so the word *συνάγωγη* signifies. He would have forced and constrained them to *Peace*, without which *sweet* kind of *violence*, is not truly *Mosaicall*.

4. If the said Endeavours be in all points mannaged so as aforesaid, then, though the *Peace* be not made, yet God is pleased so to ac-



cept the Will for the Deed, as if it were made? For here though Moses was faine to fly, and leave the two Combatants in the midst of their Quarrell, yet saith the Text, *Εωχλησεν αυτον*, he did constrain them to Peace, though (alas) he could not do it.

These four Observables, the Peace-maker here affords us, and the Peace-breaker just so many more.

1. That Brethren may be at mutuall strife and contention; yea farther, they may actually injure one another, (as *μαχευμενοι* here, and *μαχαισιζουμενοι* in the Septuagint, together with *αδελφον*, amount to so much at least) and yet continue Brethren for all that: *Sirs, ye are Brethren*, though ye deal thus *unbrotherly one with another*.

2. In the heat of Contention men are apt to slight and forget their nearest relations. As the eyes of these Brethren were blood-shotten, they could not discern Moses to be their King; so had they quite forgotten themselves to be Brethren; else Moses needed not have been their Remembrancer here: *Sirs &c.*

3. When Brethren strive, the wrong most com-



commonly is *reciprocally*, at least, 'tis hard judging which is the *wrong-doer*; and which the *wrong-sufferer*; so that we must divide the *wrong-doing* betwixt them, *in ratiocination*, why do ye &c. i. e. For certain ye both do wrong one to another: he that had the *best* of it, might ill *mannage* it, and so (though in the *right*) might be a *wrong-doer*.

4. The *strife* and *variance* of Brethren is the most *unreasonable* that possible can be in the World. —Why do ye *wrong*? which *why* implies there was no *wherefore*, but is a *Question*, that remains upon Record, without an *Answer* to this day.

And should the *same Question* be put to many of our *causelesse Quarrellers*, I suppose it might meet with the same, that is, no *answer*, unlesse it be one, as full of *Impertinency*, as *Blood*, like this, *Who made thee a Ruler over us? wilt thou kill &c.* ib. 27.v. Each of these might challenge some *particular* regard from the words now in hand, and in respect also of their abundant *usefulnessse* in the application, they may be compared to those *even shorn Sheep* in the *Canticles*, —every one of Can. 4. 27  
K 3 them.



them will bear Twins, and none is barren among them. And if by your Patience (to make proof of their Fruitfulness) they should be allow'd to bring forth their thousands, and ten thousands, (all that various sort of Matter, which were hence derivable) though the Oxen were so strong to labour: yet this would prove a sad Captivity, and (I perceive) there vould be great complainings in your Street.

Therefore from following these Ewes (as it were) great with young, lest I should quite tire you in following me, I return, & here present unto you this one little Lamb, which (like that of the Poor mans) I would have every one of you buy and nourish, that it may grow up with you and your Children; let it eat of your Meat, and drink of your Cup, and lay it up in your bosome, I mean this one mild, profitable, peaceable, and every way Lamb-like Assertion, viz.

That the most effectuall means to Peace-making amongst us, is to consider, we are all Brethren.

The very remembrance of our Spirituall and Naturall Nearnesses, and Relations, should be strongly preventive, or expulsive of that Rancor, vvhich



## Peace-maker.

II

which is too apt to rest in the bosome of Christians one toward another. In speaking whereof

1. First, I should shew what is meant by Brethren; as for Sirs, that's a Term of meer civility, and common usage, and affords us only thus much: That although we are told in the Hebrews, that Moses once said, *I exceedingly fear* <sup>Heb. 12. 21.</sup> *and quake*, yet if this, Sirs, be here rightly rendered, and he that was skill'd in all learning of the Egyptians, be here made to speak proper English, then sure Moses was none of our modern Quakers. But we leave them to God's mercy, without which, like the Turkish Enthusiast, they run round and round, till they swell, and at last fall down and deliver Oracles; and so let them, only so they do it in that fallen posture. But yet the wildome of Rulers must (as one said wittily and shrewdly) take heed in time, lest at length these Thou's and Thee's quite destroy all Mine and Thine.

To return; (as I began to shew) First, what's meant by Brethren, (for some I told you before might forget it,) together with its chief Cōprehensiveness, as it were, the out-stretched armes & open



open embraces of this *one* word in Scripture. And here vve might speak of Brethren by *nature, nation, religion, kindred, and affection*; all which (except the *last* of all, which indeed is *all in all*) all I say, or most of them (I am confident) would fetch in those, that yet stand at the remotest *Distances* among us. And one would think too, that the *first* should of it self be able to reach and command the *last*; and the nearnesse of our *Natures* fill up those *Chasms*, and *Gulfs of Distance* in our *Affections*. Sure St Paul Act. 17. 26 thought it should do so, when he said, *God had made of one Bloud all nations of men*, much more should it be effected, vwhen that of *Nature* is assisted vwith all those other *auxiliary Relations* aforesaid.

Clem. A. lex. All Mankind is (as it vvere) Gods *Oar*; but Christians, saith an ancient Writer, are *diserui* *Qua*, God's proper lawfull *money*: and vwould vve but rubb off that *Rust*, (vvhich by an inveterate *Rancor*, and mutuall *Malice*) hath formerly been brought over it, vve might soon see vvhose *Image* and *Superscription* lies underneath it; and then hovv should vve dare thus to scorn and  
refuse



## Peace-maker.

43

refuse the meanest piece of God's Money? As what's meant by Brethren, so

2. Secondly we might bring Reason, why this Word should be such an overruling Quin-tes, so potent a Charme amongst Christians, as to allay, and rebuke the most violent Storms and Tempests, saying unto them, Peace, be still, What manner of thing this is, that even the Winds and Seas, (the boisterous and unruly Passions of men) should obey it, and why?

3. Thirdly, whence it is, that amongst professed Christians, and those (to see to) none of the lowest forme neither, there are so many deaf Adders, that refuse to hear the voice of this charmer, but like St Stephen's Enemies, stop their ears, (and withall) widen their mouths, and hurle about those Stones, even harsh unchristian language one of another, I say, whence is it, that such deaf Adders should be so loth to part with their poyson, or give way to have that venemous Tooth pull'd out, whereby they bite and devour one another, and so (more like Cannibals then Christians) are consumed one of another.

Gal. 5.15.

And here, had we but time and leisure, to cast

3001

L

the



the lot aright, most of the demure and darling sins of this Generation would be taken: especially it must needs challenge the Pride and Passion of Some, the Interest and Ignorance of Others, and the wilfull Prejudice and Prepossessions of most Christians one against another. By which means it comes to passe (as St. Austin observes) that Dragons and Lions, Bears and wild Boars, maintain no such deadly feuds, and destructive hostilities, as Men do. But there is one thing more, which being produced, may supersede all those other Reasons of this continued averseness. The strongest Reason is, there can be no Reason for it. For (as I said before) Strife amongst Brethren was the most unreasonable strife in the World. This why in the Text, being without any wherefore, so that we need not further enquire, what should be the causes of its Continuance, whereof there can be assign'd no Reason, or else such only as is a Contradiction, that is, the Unreasonableness, which is to say, the Unmankindness of Men.

But the time would fail me to speak fully to each of these, and therefore I shall only offer  
 some



some Proofs of the Proposition last of all tender'd; make some more particular Deductions (tending to Knowledge and Practice) from the whole matter, and so conclude. For the First, viz. the Proof of the Proposition; how that our being Brethren should make us Friends.

1. For this end we find the Scripture very frequently making use of this Compellation, in order to purposes of Peace-making, and gaining, or confirming of Affection.

Men and Brethren, let us freely speak unto you, Act. 2. 19.  
saith St. Peter, at that time, when at once he ib. 41.  
won three thousand souls. And St Paul (when he was pleading for his life, and it behov'd him to speak persuasively) begins with, Men and Brethren: in both instances, the very same words in the Greek, as here. And not to load you with heaps upon heaps of more Quotations to the same purpose, let this suffice to say, That as in all holy Rhetoricall Insinuations we meet with this Word, Brethren, as a chief Ingredient, so most commonly (as in the two Instances aforesaid) is it placed in the Reserve, according



to the Rules in *Oratory*, whose strongest Forces usually appear last, and bring up the *Rear*, as there we see Brethren doth in both those places.

*Mat. 6.14.* A Second Proof may be thus. When Christ was about to teach all the Christian World a Form of Prayer, and therein chiefly to insinuate that love and kindnesse that should be among Christians; he was pleased (after the delivery of the said Form) to turn back again, repeat and explain that one Petition, concerning mutuall forgiveness amongst men, and none other, *For if ye forgive not men their trespasses &c.* I say, when Christ was upon prescribing such a Form, which might not only comprize all our Wants; but unite all our Hearts too, he finds no fitter introduction therelinto, then *Our Father*; whereby 'tis necessarily imply'd, that those who call him *Father*, should also call, or at least account themselves as Brethren, which is insinuated by Christ elsewhere; *Behold I go to My Father, and Your Father*; and the more to endear himself unto them, thinks it no scorn to call his Disciples Brethren; *Go tell my Brethren.*

*Joh. 20.17*

*Mat. 28.10*



O how dare any sleight or slacken the blessed Bands of that Name, which Christ's own lips (as it were) have fastned upon us with so many sacred Knots. Be that spoken to Despisers. And on the contrary, why should some others so much contract and overstreighten that Relation, as to make Brethren only a peculiar Band to such a small Fardle of Mankind? when, to my thinking, Christ meant it rather for an universal Girdle, that should go round and encompassse all Christians. That's for Engrossers.

23. Because in this Appellation, Grace and Nature, Flesh and Spirit may both innocently unite, and joine forces.

Thus St Paul in that his persuasive Epistle to Philemon, concerning Onesimus, speaking of a common Brothethood wherein he related toward himself, saith *How much rather to thee, Philemon, both in the flesh, and in the Lord.* The which two respects, when they are twisted together, like two Streames, one running into the other, with combined embraces, go hand in hand, with a greater force down the same Channel.

Phil. 19.



In the Tragick Description of that Fatall battell, saith the Poet,

*—Cunctos habere cruores*

*Romanus, campisque vetat consistere Torrens.*

In the slaughter there made, the thick bloud of the Barbarous enemy stood like a Lake, till the Conquerors sword began to open the Roman Sluces, then it ran down like a Torrent. Thus the Waters of Siloeh may move softly, but if the Rivers of Damascus should change their course, and run into the Rivers of Israel, the paces of both may be amended. And albeit Abanab and Pharpar should be slow-paced Heathen streams, yet if once they come (as it were) to be baptiz'd in Iordan, and joyn with that River, they soon would partake of its swiftnesse. And further to illustrate those advantages which Grace makes of Natures Relations, it is thought by some, that St John was the beloved Disciple not only as a Disciple, but as a Brother of Christ: And that here also, *This is bone of my bone, and*  
*flesh of my flesh*, was some endearment to the second Adam, as well as heretofore it was to the first.

So



So much for the Proof of the Proposition. In the next place follow those severall Conclusions from the whole matter.

Since there are (as hath been shew'd) such *bands in Nature*, as well as *Religion*, we inferre, That those are much to be condemn'd, who have *broken all those Bands asunder*, and cast away those Cords from them. 1 Concl.

Among many other of those sad Predictions 2 Tim. 3. 3 (which we have liv'd to see fulfill'd, and running over in abundance of other mischiefs) it is said, *Men shall be without naturall affection*. These are the men, whose *unnatural Tempers* help to compleat that Prophecy, and their *ungodly Actions* flowing from those *No-naturall Affections*, do justifie *St Paul* was a true *Prophet*, as well as a *faithfull Apostle*. How many have we now adaies, whose *fierceneffe* is so great and abounding, that they have enough to spare the *Brute Creatures*, so that we think we have set a sufficient mark of *Cruelty* upon a *Bull* or a *Boar*, if we once say he is *Man-keen* (a name derived from this sort of men) I say, how many, though they came shamefully short in things of



of common humanity, yet the very same men in matters of spirituall concernment are so seemingly transported, that (if their ovvn conceits may carry it) like Saul, they are taller by the head (vvhere those conceits are lodg'd) then others, and indeed so much over and above Christians, that they fall much below Men. For tis expected a man should first be *honest*, then *holy*, first *just*, and then *religious*: and vve must all make good our ground and right standing in Nature, before vve can advance to those higher Transcendencies of Religion; else tis, as if vve should engraft in the Sea vvithout a Stock, or build in the Air vvithout a Foundation.

But vvithout some better fruits meet for Repentance, the very Heathen vvill arise and condemn inch Christians: and then, \* *Quanta eris damnatio à Damnatís damnari!* vvhen Tyre and Sidon, Sodom and Gomorrah shall give Judgment against Iewes (much more against Christians) how great is that Judgment!

Indeed St Paul saith in one place, Henceforth know I no man after the flesh, and thence some take occasion to cut off all Relations, as King and



and Subject, Father and Son, Brother and Brother, and the like, meerly as superfluities of the *Flesh*; and because (in their sence) we must not know them, 'twill follow in time we may destroy them, and then (as heretofore we have) so again we shall destroy we know not whom. Thus some, like those *Barbarians*, do mistake Act. 18.4. a blessed *apostle*, for a base *Murderer*.

But, as 'tis in *Amos*, *The Lion hath gotten a* Am. 3. 12. *piece of an Eare*, so the People run away with a piece of the *apostle's* language, and will only hear him by *parcels*, and not suffer him to speak out; which if they would (as *Amos* his *Shepherd* takes the piece of an *Eare* out of the mouth of the *Lion*) *St Paul* himself would soon rescue this piece of his language out of the mouths of such *Scripture-invaders*. For do but compare *St Paul* with himself; *St Paul* in the forecited place to the *Corinth*: with *St Paul* to *Philemon* in the verse aforesaid: Much more a *Brother* beloved to ib. 16. v. thee both in the *Flesh*, and in the *Lord*: with *St Paul* to the *Romans*, *My hearts desire is for Israel*, that Rom. 10. 1 they might be saved; and he could wish himself accursed for his *Brethren* and *Kinsmen* according to the *flesh*. ib. 9. 3.

M

These



These, and diverse other passages will acquit the Apostle from that horrid meaning, wherein some mistake him. But when men have quite debauched their own Natures, no wonder they dare abuse the holy Scriptures. Whereby it falls out amongst us too frequently, that, as the false, dead Child is cast into the lap of the true Mother, these wrongfull and rotten Conceptions of Men are dayly thrown into the bosome of the only true, and living Father.

Act. 26. 28

Ex. 2. 12.

But to passe on to a second Conclusion, in that Moses is here so earnest, and daring to make Peace (for though 'twas but yesterday that he had kill'd an Egyptian, whom he could not so hide in the Sand, but that, it seems, 'twas discover'd; yet when he saw two of his Brethren strive, he must adventure to shew himself (as tis in the Text.) Hence we inferre in the second place:

2 Cor. 1.

Those five are very contrary-minded to Moses, who instead of being Peace-makers, like him, make it their main businesse to be Peace-breakers; with these two quarrelsome brethren, throwing about their wild-fire where ever they



go, secretly scattering the seeds of Sedition, infusing Discontents, and disloyall averſations into the hearts of the People, and ſo compaſſe Sea and Land to gain Proſelytes for a new War. As if we had not bled enough already, they deal with credulous people (who elſe would be quiet in the Land) juſt as the Devil did by Job; — *verba* Greg. Mor. poſt vulnera, reſerving the cutting words of his Wife's tongue, after all the deep gashes his own hand had given him. So is it with us: we have been a long time followed with breach upon breach, one Wound ſpreading and multiplying into many, and yet ſtill we hear moſt edged and dangerous words, notwithstanding we have felt already ſuch deſperate blowes. Certainly, this is one of the moſt abominable things to God, to ſow diſcord among brethren. But on the other Prov. 6. 16. ſide, Behold, how good and joyfull a thing it is for Pſ. 133. 1. brethren to dwell in unity! David himſelf admires it, but many amongſt us cannot endure it; but if City or Country ſhould be on fire again, they would cheer and warme themſelves at that fire, and like Nero, ſit and ſing ſome of Homers verſes by it. Being much of the ſame mind with



Sueton. Vi.  
tell.

that other Monster, *Optimè olere hostem, sed melius civem*; the carcase of a Turk would smell well indeed, but the carcase of a Protestant far better.

Hence it is, that since the late *Deluge* of blood hath been so newly abated, vvhhereas every good Christian, like Noah's Dove, should novv be coming in vvith the *Olive leaf* in their mouths, these, vvith the *Raven*, are still hovering about, and *croaking* for more *Carcases*.

And the better to set forward this vvork of Destruction, as those Heathens bedayvvd their ovvn Bodies vvith *strange* figures, to render them the more *formidable*; so do these *disguize* and blacken their Brethren vvith most ugly *shapes* and *representments*, to make them the more odious and detestable. Or as the *Persecutors* of old dealt vvith the poor *Martyrs*, because their *Dogs* vvould not seize on them, vvhile they lookt like *Men*, 'twas but clapping a *Bears skin* about them, and so *bait* them. Thus diverse good *Protestants*, vvho, in my soule I think, vvould dye for Christ, are by vvay of *Calumny*, clad in the skins of *Turks*, *Popes*, *Anti Christs*, *Baals*, and *Belials*, that so under those ugly no-

tions



tions (which their enemies please to put upon them) the base Ban-dog of the Rabble may (when time serves) the more eagerly fasten on them, and tear them in pieces.

Upon the same account also it was, that in that dectory and concluding Fight between *Cæsar* and *Pompey*, when both Armies came close together, the *Father* being on this side, the *Son* on that, the *Uncle* taking one part, the *Nephew* another, and *Brother* fighting against *Brother*: *Cæsar* (fearing lest at those near approaches they might discern each other, and so give back and refuse to joyn Battell) rides up and down, calling on his *Souldiers*, -- *Miles feri faciem*, *Souldiers*, strike and foyn at the Face. Not but that the *breast* or *bowels* were more mortall then the face; but because, it being once mangled, they might not discern whom they kill'd, whether a *Father*, *Son*, or *Brother*, and so might kill him the more undauntedly; which action of his the Poet thus expresseth,

L. Flor. l. 4.

c. 3.

Lucian.

*Adversosque jubet ferro confundem vultus.*

i.e. Dash and confound the known Characters in the looks of your nearest *Relatives*, that so

with



with lesse relentings you may dispatch them! And in like manner, though not with our *swords*, yet with our *tongues* and *pens*, what horrible *gashes* and *deformities* do we engrave upon the *face* of that way of Others, (which we like not) lest happily we might discern how little it differs from our Own. Thus as *Hypocrites* disfigure themselves for *self-affliction*; these *cruell ones* disfigure Others for their *Destruction*.

Tully likens the People to the Sea, which of it self would be smooth and calme enough, but that the *boisterous winds* do so enrage and discompose it: and thus the minds of *Christians*; after all these troubles, sure would be of themselves Even, and quiet, but only the *blustering breath*, and *tempestuous tongues* of some men do nothing else but *ruffle* and disturb them.

And this they will do: for as he in the *Hieroglyphick*, that had the Quiver of Arrows, could say, *Nequicquam, nisi emitterem*, To what purpose, unlesse I spend them? So those that abound in Malice, Pride, Self-willednesse, ill Principles, and the like, and have their *Quivers* full of them: alas! they loose their *Talent of Mischief*, unlesse



unlesse they trade with it. And hence is it, that *Firebrands, Arrows, and Death* are hurl'd about with such confidence, and all in sport; indeed a mad-man's sport, so was it formerly accounted: but now adaies *this & more* is done in good sad earnest, by the sober Subverters of our Kingdome, who very seriously contrive the *Plat-forme* of new *Confusions*, and upon pretence of pulling down I know not what imaginary *Babylon*, (as I have seen the blackest *Chimney* bedeckt with the goodliest *Flowers*) do indeed what they can lay the foundations of another *Babel*.

Is this *corrid Temper* any part of that *Fire*, Luk. 12. 49 which Christ came to send upon the Earth? no, I cannot believe it. Is this the *Gospell trumpet*, which that *Evangelicall Prophet* speaks of, saying, *Lift up thy voice like a Trumpet*. I can't be Isa. 58. 1. lieve that neither. 'Tis confess'd, they do lift up their voice like a *Trumpet* indeed, but what? not to tell *Jacob* of his *Sins*, so much as his *supposed Sufferings*, nor to reprove *Transgressions*, but rather to raise, and encourage *Rebellion*.

Truly one would think, that *English Swords* had now been sufficiently made drunk with  
blood



blood, and long before this, might all have been beaten into Plow-shares; even those,

*Qui niteant primo tantum mucrone cruenti,*  
 whose points have been only dipt; much more some others, whose blades have been drencht in Bloud. But if Swords are not yet become Plow-shares, nor Spears, Pruning-hooks, but remain Swords and Spears still, then thank the Restlesse of those, who will not suffer it: whose Tongue, as 'tis the most sharp-edged sword, so is it still unsheath'd, and runs riot every where, walking through & through the World; as he describes that fierce Commander in the Head of his severall Regiments:

*—Quâcunque vagatur*  
*Sanguineum veluti quatens Bellona Flagellum.*  
 i.e. Their Tongue is an over-flowing Scourge, wheresoever it lights, it draws blood.

O how contrary are these to Moses! He saith here, Sirs, ye are Brethren: no, say these, they are Tyrannicall, Anti-christian, any thing rather than Brethren. He sayes, Why do ye wrong one to another? not then positively determining, which was the wrong-doer, till afterward he wrong'd him



himself, who was the Peace-maker? But these say peremptorily, Sirs, they are in the Wrong, and doubtlesse you are in the Right, O why will ye take the least wrong from any other? In a word, he finds men at enmity, and would gladly make them friends: these find men at unity, and would faine make them enemies. So that howe-  
ver they please to call others *Anti christes*, them-  
selves are plain *Anti-Mose's*, yea I doubt, *Anti-  
Prophets*, and *Anti-Apostles* also: and indeed,  
like genuine *Jewes* (according to that character  
of theirs) they please not God, and are contrary  
to all good men. For the Word is the Gospel of  
Peace, Christ is the Prince of Peace, God is the  
God of Peace, but these are People that doe live  
in their hearts, the way of peace they have not  
known.

If such as these will needs be Preaching: (For  
I would not have you think, I have been all this  
while speaking of lawfull Preachers, I hope I  
have not, O how beautifull are their feet, that bring  
glad tidings of salvation! and pittie it were, any of  
those beautifull feet should prove bloody feet.)  
Therefore I say again, if such as these (I have here  
said) N Spoken



spoken of) must needs be *Preaching*, otherwise  
 yvell they would think of such Subjects as  
 these.

*Study to be quiet.*

*Follow the things that make for Peace.*

*Obey them that have the rule over you.*

*Let nothing be done through strife &c.*

In which kind should they make any adventures,  
 yet such Subjects as these now proposed,  
 bring so much out of their way, I suppose it  
 would not be worth a Sabbath dayes journey to  
 go out of our h<sup>h</sup> to hear them. So much of the

*Conclusion.*

And as from this Act of Moses here, we have  
 raised (as to some contrary minded ones) matter  
 of just Reprehension; so

3. Concl. In the third place to *All* (the chief Magistrate  
 especially) her is matter of Religious imitation.  
 Reconcile persons at variance, compose their dis-  
 sentments, part their Quarrels, prevent their petty  
 strifes, and wranglings; these little Beginnings  
 from growing to greater Mischiefs. Do, as doth  
 Moses here, who was first their Peace-maker,  
 then after that their Law-giver.

This



This is a time of uniting; this dayes Solemnity calls for it: the Church now comemorating that grand Union betwixt Heaven and Earth, in the Vnity and Community of All-Saints. Not that we are for his *Patrocinia Dominorum*. One God, One Lord, *Dominus* we own, and adore, but can't tell what to do with that *Dominorum*.

Angels themselves, though we know not of what *Original Extraction*, before, or above us; yet, as the same Author elsewhere saith, acknowledge themselves, in respect of us, *Consanguineos in sanguine Redemptoris*: there is Consanguinity betwixt them and us. And *Origen* affirms, *Quandam esse cognationem inter visibilia et invisibilia*, Heaven and Earth are a Kin (as it were) and the Kindred this day commemorated. Bern.  
Hom. 5.  
sup. Levit.

In this Chapter (where our Text is) we read how the Heavens were open'd; and in one of the Lessons for this day, we have them open'd again. And vvhereas in the *Transfiguration* of Christ, we find three together on the Mountain, *Moses*, *Elias*, and *Christ*, a Congregation made up of Heaven and Earth, two from



Above, and one yet Below: so here in our Text we find the like, though not just the same Congregation, Moses, St Stephen, and St Luke, one penning, another pronouncing, the Third (we know not how) dictating unto him: and this Congregation so also compounded as the former, one yet of the Church Militant; the other two of the Church Triumphant.

Which severall Openings in Heaven (as aforesaid) to receive and take in Earth: and holy combinations on Earth, Earth (as it were) mixing with Heaven, me thinks should much encourage us to the ready embracement of those anising Motions, which this Text affords us, especially at such a time as this; concerning which (beside what hath been already spoken in that regard) I shall only adde that of the Psalmist (which hints both the day, and its duty,) Sing unto the Lord all ye Saints of his, and give thanks, &c. All Saints, except some new ones, who (they say) care not much for any Singing, and so how they may share in the Day I know not, but doubt they will not joyn in the Duty.

No question, but you (the Magistrate, to whom



## Peace-maker.

35

I speak) like *Moses* your Pattern, may meet with some *Egyptian*, as well as *Hebrew* Transgressors, I mean some *Criminall* Offenders; as well as other sleight Quarrellers, and peevish Contenders. If so, you must with *Moses* here, admonish the one, but smite the other. When there's any Sin or Mischief going forward, Swearing, Drinking, Whoring, contemning the Lord's day, despising the Lords worship, plotting against the Lord's Anointed, and the Peace of this Kingdom, &c. All these are mischievous *Egyptians*, and 'tis high time then for *Moses* to shew himself, and not *Himself* only, but his Sword also. Thus the *Cursers* and *Blasphemers* were brought before *Moses*; and so the *Stick-gatherer* on the Sabbath day was brought before *Moses*, and his bundle of Sticks (poor Sinner!) turn'd into a heap of Stones. Which I observe, not that we Christians ought to mete by that severe Jewish Measure, but this in generall, you cannot likely over-doe in the Concerns of God's Glory.

Lev. 24. 10.

Num. 15.

33.

Only remember, as the Breast was *Moses* his part of the Sacrifice, so *Prudence* should be yours. Ex. 19. 26.  
Here you are in the midst of Dividings, (as  
vvhhere



where else would you not be so) *Ephraim* against *Manasseh*, *Manasseh* against *Ephraim*, (but few I hope against *Judah*) what should you do, but with *St Stephen* here in the Chapter, *Look up steadfastly into Heaven*, and with *Moses* here in the Text, look down directly upon your *Duty*, and doubt you not, but the *Lord*, and his *Anointed* will direct and defend you. So much of the Third.

And now having said thus much to the *Magistrate*, me thinks somewhat more should be spoken to the *People*.

4. Concl.

Therefore in the *Last* place, let me perswade you all to these two Duties. First to *Obedience* towards *Superiors*, Secondly to *Love* and *Peaceableness* amongst your *Selves*; the Former imply'd, here the Later express'd; both I am sure claiming very properly and directly from the Text.

First for *Obedience*. Without this there can be no *Peace*; and with this, there could have been no *Strife* betwixt these two Brethren. For had they but obey'd *Moses*, as they ought to have done, when he said, *Sirs, why do ye wrong &c.* then



then there had been an end of the Quarrell. Peace is the *Daughter* of Obedience; Obedience is the true *Mother* of Peace; which Peace cannot any way be broken, but the *Daughter* must be dashed in pieces against the *Mother*.

Thus it was with these two Combatants (which the Text presents us withall,) before they had quite forfeited their Peace, they must needs bid adieu to their Obedience. For *Moses* was now their *Governour*, deputed from God to deliver them (as 'tis in the verse foregoing,) and though where he might have commanded, he only intreated a Peace, *Sirs, why do ye wrong?* yet in the account of good Subjects, such Entreaties are the most powerfull Commands.

But we see, how little *Moses* is regarded betwixt them; the One (probably) sleighting him, the Other thrusting him away, and threatening him: while he (poor *Prince*) is faine to fly for it, the Field is kept, and the Quarrell maintain'd, by the two Brethren, as well through their Disobedience to him, as their Variance one with another. For had they been but loyal Subjects, and hearkned to *Moses*, without more ado



they had been loving Friends: but as the fruit of Submission had been peace; so on the contrary nothing but Strife, endlesse strife is the Product of Disobedience: vvhich one *disloyall* act of theirs, beside the particular trouble it cost them *two*, it (occasionally) brought a generall mischief upon the vvhole body of the *Jews*, by being one *visible* means of retarding their *Deliverance*, yet forty years longer.

Epist. 87. St Bernard vvriting to one of his Brother *Abbots*, who in his love to Obedience, had voluntarily quitted his place of being a *Governour*, for that he smartly rebukes him, but in that he presently put himself under the Power of another, he doth as highly commend him, adding this of his experience, *Securius possum praeferre multis aliis, quam mihi soli &c.* He could vvith far more ease and safety dispose of others then himself, much more be at others *Disposall* then his ovvn, as he intimates in that Epistle.

Qui se  
hi magi-  
strum con-  
stituit, stul-  
to se disci-  
pulum sub-  
dit. *ibid.*

O there's a great deal of Sweetnesse in the Conscience of Obedience: do but tast and see. Certainly there's none but may perceive it, except those, vvho never *did*, never *will* tast, or make Tryall of it.

The



The sickly Woman in *S. Marke*, touches not the very body of Christ, yet by touching his cloaths only, (which do touch his Body) she is healed. And we that live in this sickly *Hamor- roisse* Kingdome of Ours, though by our submissi- on to our lawfull King (& all those under him) don't just touch the very top of Christ's scepter, yet mediately we do, by touching that, which doth touch it, and is in immediate subordination unto it: and vould we all touch but so, we might soon be healed. So that Obedience is not only a pleasing, but a healing Vertue.

All is not, cannot, ought not to be, as every one would have it; what then? must People repine, wrangle, fight for it, rather then be debarr'd of their own peculiar fancies? God forbid. Remem- ber at the rebuilding of the Temple, some joy- ed, others wept, yet such was the Obedience of them all, they don't offer to remove, or hinder the laying of one Stone, whereby to disturbe the Building. So much for Obedience.

Secondly for Peaceablenesse. And here one would think, that few Arguments might serve to perswade men to be happy. However, let's



First look upon the *Danger*. alſy the *Deformity* of its contrary, that ſo the *miſchief* and *uglineſſe* of *Strife*, may, if not *enbance*, yet give a *due worth* to the *Bleſſings* and *Beauties* of *Peace*.

1. First the *Danger* of this kind of *Strivings*. What ſaid one? *Vincere fratrem, non interficere volui*. I will only conquer my Brother, I don't mean to kill him. Indeed, it is ſo at firſt, men ſtrive only for *Maſtery*, yet rather then they will not *maſter*, they will kill & murder. And when once it comes to that, *—luſque datum ſcleri*, that kind of *legall Killing*, or (as the *Psalmiſt* hath it) *imagining*, (yea and *doing*) *Miſchief* by a *law*: then we ſhall find, *Non ſolū cum Rhodiis, ſed cum Artibus bellum geri*, the War is not only levied againſt *men*, but againſt *good manners*, againſt *good Learning*, and *Religion* too. Inſomuch that however we may ſleight it, yet in *God's* account (who beſt knows the *weight* of his own *Judgments*) a *three-months War*, (eſpecially if in the *bowels* of the *Kingdome*) is put in the *Counterballance* to *weigh* againſt a *ſeven years Famine*.

And ſure we, that now but ſeem to behold the *Ghaſtly looks* of *one year*, may thereby think  
hovv



how it would be, should we feel the hard pinches of a *seaven years famine*, and thence imagine what hath been, and what would be a *seaven*, and *seaven years war*:

Tis recorded of the *Civill Wars in France*, that they produced 30000 *witches*, and above a Million of *Atheists*, what the Effects of *ours* hath been upon us in particular we know not, but 'tis much to be feared, there hath been a greater increase of such *Monsters*, then good *Christians*. For as it is with that of *Nilus*, so with those *O. Diod. Sic.* overflowings of War; these are the *vermine*, and *half-made Creatures*, that use to *crawle* out of the *Slime* and *Mud* of those *Over-flowings*. And generally we find that's a *shrewd Proverb*, when *War begins*, *Hell opens*; for be sure then some *Customers* will be coming; but especially, if they be *Civill Wars*: those being *Hell's huge Fair daies*, when others are but ordinary *Markets*.

I have heard indeed, how that *Woolves*, if they want *Prey*, will devour one another. But we are in no such want, (I wish we were,) nor are likely to be, so long as the *Turk*, that *circumcised Heathen* defies all the armies of the living *God*.



There we may go, and shew our Zeal, Skill, and Courage, and be confident vve fight against Anti-Christ, and (if not the Whore, yet) the great Ravisher of Christendome. But vvhat saith old Gildas? *Englishmen are strong at home, but little doers abroad.* If we should adventure upon another Grapple within our selves, I much fear the Morall of that Fable, vvhich tells us, that, vvhile two smaller Birds are tugging and pecking one another, dovvn comes a third, that is greater, and at one swoop both are taken. Therefore as Origen observes of the Dove, vvhen ever she drinks at the rivers, she looks not only up into the Air, but down into the Water, and even there doth plainly discern the shadow of the hawk approaching. And if we vvill be sipping at the Waters of Strife, and Bitternesse, let us look well about us, and we can't but see, not meer shadows, but many substantiall enemies, without us, and within us, both hovering over us, and ready to prey upon us, & devour us. And howver the Israelites may differ (as here they do) I am confident these Egyptians will never quarrell, unlesse it be which of us shall afford them the first,  
and



and fairest Morfel. There's the Danger.

2. Now for the *Deformity* of this *Striving*. As the *danger* thereof (we see) is *great*, so were there no danger at all, yet its meer *Deformities* are so exceeding great, that to all, who have but their *Sences* exercised, it must needs be very *odious*, and *abominable*.

None ever hated his *own flesh*, saith the Apostle: and is it not a *dreadfull* spectacle to see a <sup>Eph. 5.29.</sup> man catch on *this hand*, and snatch on *that*, and tear off the *flesh* of his own *Arms*? Do but look again into the Text, and you will go neer to see as *ugly* a sight, as *that* is. Behold here *two Brethren*, hewn out of the *same Rock*, deriv'd from the *same Fountain of Israel*; so that, if one had said, *Thou art flesh of my flesh*; the other might have reply'd, *And thou art bone of my bone*. These *two* in a *strange Land*, under hard labour, in the midst of *Enemies*, and in the presence of *Moses*, a man sent from God to be their *Deliverer*, yet for all these outward *Circumstances*, and *obliging Relations*, they can a while, thus to manage an *inward Quarrell*, and so fall on, *tugge* and *tear* one another, that is, their very *selves*,



as if both had not been their *own*, but each the flesh of some *other*; and all this done in despite of *Moses*, who stood by *unregarded*.

This I am sure, and (in some regard) *more* than *this* hath been *our* Condition. For albeit *Moses* here saw this *sad Combat*, yet 'tis likely, the *Egyptians* did not; which if they *had*, *Moses* durst not, because of his *yesterdaies* slaughtering one of their Brethren (as before was observed) but suppose they *had* stood by, and beheld the *Conflict*, O what *sport* and rejoycing had *this* been unto them!

Now this is the transcendent and *peculiar unhappinesse* of these our *Duellings*, we perform them, not only in *sight* and *despight* of this our *Moses*, (who may fitly be so called, not so much because *he* was *drawn*, as that *he* strangely drew *us* out of the *waters*) but also in the presence of the *Egyptians*, those many enemies round about us, who will most gladly make us a *Ring*, so we will but make them *Sport*, especially if it be such a *sport*, as *Abner's* was, Come let the *Young men* arise, and play before us:

I never lov'd to see the *Batting* (some call it  
the



the *Playing*) of Sheep. But to behold a Flock well fed, and safely guarded by their own *Shepherd*, I say, to see them *run*, and *dash* one against another, while a company of *woolues*, and *fleeing Foxes* look on, and laugh; *this* me thinks is one of the most unpleasing sights in the World. And since there are *seaven* things, which are abominable to the Lord, *this* (I am perswaded) may be the *eighth* thing, which his Soule hateth.

Which also is the more *hatefull*, because mostly 'tis your *smaller* matters which chiefly *uphold* and maintain these vast *distances*. We agree well about *Iudgment*, and *Mercy-matters*, and only differ in *Mint* and *Cummin-concernments*. As if *Abraham* and *Lot* should be well accorded about the *whole Countries* they were to go into, and only wrangle about their severall *Inches*.

And here (besides diverse other *dismall* consequences) I might speak, and shew how this *Disuniting* weakens and unravells us: as 'tis observ'd when those two huge Armies of *Hannibal* and *Scipio* came neer to joyn Battell; *Hannibal's* Forces being rakt and pitckt up from severall  
Nati.



Nations, and parts of the World, (the Showt which they gave upon the Onset, was but ragged and contemptible, whereas Scipio's Souldiers, being all Romanes, having all the same language, their Showt being uniforme, was more Majestick and Formidable. I leave the History to your Application.

But (to omit severall other *Disadvantages* of that nature) me thinks, a *Sin* that is so much its own Punishment, as is Contention, should in it self have Amulet enough to unpoison the minds of men, and disenamour them of those other super-added Deformities, which now we are speaking of, (for if there be any Hell above ground, sure this Strife and Contention is part of the Suburbs thereof,) yet take it with all its fautes, some are still most passionately in love with it; but especially the wrong-doers, as we say of some, they never forgive, whom once they injure, and here (if we observe) he that did the wrong, thrusts Moses away, and talks of killing, when Moses speaks of reconciling; Wilt thou kill me, as thou didst the Egyptian? indeed 'tis Death to some to hear talk of Peace. As Millers and Sailers,  
with



with other such, that live by the winds, a perpetuall Calme would undo them.

Give such as those Sea-room enough, and then they are safe, whereas if they come neer firme ground, and are once cast upon Shoar, they split, and are broken to pieces.

The Disciples of Christ (we read) were once afraid of their own Master, as if they had seen a Spirit: So many when they see Peace a coming toward them, are afraid, and think 'tis an Apparition. But what Christ said to them, his Majesty hath been pleas'd to say to us, Be not afraid, behold it is I. Mat. 14. 27.

In some 'tis probable the fear of Restitution may lie like a Lyon in the Way. And indeed should many amongst us repent, but at half that rate, as the little Publican did, and restore but twofold, (yea but the same again) for his fourfold. I doubt many that are great ones now, would soon be as little in Estate, as Zacharias was in Stature, and they would quickly repent of such a Repentance. Therefore that the Way of Peace may be straw'd with Flowers, as well as pav'd with Marble, so that all may be perswaded to



come, and walk in it, Behold, here are no severe exhausting Satisfactions, no grievous, and ruining Restitutions, no harsh and cruell Compositions.

As for the <sup>admiration</sup> here, that must be let alone for ever. Be of good cheer, if thy sins are forgiven thee, thy wrongs are. Only after all the Injuries on one side, and the Acts of Kindnesse on the other, let's be willing to be friends with our King and Country, and those, whom we have so much wrong'd; if they have wronged us, in forgiving us, O forgive them that wrong.

St Austin observes, that whereas the other Creatures were made two and two, God created Man single, there assigning the reason thereof, *De una multitudo propagatur, ut in multis unitas servaretur.* Thus that we might be all taught of God to love one another; God would at first give us all one Spring head (as it were,) that so we might the more undividedly stream along in the same Channell. God is the God of Love and Peace: be perswaded to it for God's sake.

And Christ, though content to be crucified on Mount Calvary, yet while he was living (as may be observed) he was most delighted to be

in



in Mount *Olives*. He looseth his *life* in the place of *Skuls*, an Embleme of War, (where, the truth is, he is *still* crucify'd,) but he *leads* his Life most commonly in a place of *Olives*, an Embleme of *Peace*. There he *prayer*s, there he *preaches*, there he *walks*, *contemplates*, and *watches*, do's all but *dye*, that was reserv'd for Mount *Calvāry*, yea thence he ascends up into *Heaven*: and as *Peace* AR. 7. 1. 12. was one of the *last legacies* his Lips bequeath'd us, when he *died*, so Mount *Olives* (the dwelling place of *Peace*) was the *last* piece of Earth his blessed *Foot* toucht, when he *ascended*.

Remember Christ is the great lover of *Peace*; Do it for *Christ's* sake. But if neither for *God's* sake, nor *Christ's*, yet some perhaps may be *moo-ved* for their *Countreys* sake.

Imagine you saw this *native Kingdome* of ours like another *Iob*, not now upon, but newly crept off the *Dunghill*, and thus bespeaking you, as there he doth his *Visitants*, *Have pity upon me*, O Job. 19. 21 *my Friends*, have pity, for the hand of the Lord hath toucht me. Indeed the hand of the Lord hath not only toucht, but a long time lain heavy upon this Land of ours; and if after all, we have yet no pit-



ty, we are far more *miserable comforters* then ever *Jobs* were. For if we observe, they seem to have some kind of *sympathizings* with his Sorrow. He rents his *Mantle*, and they rent *theirs*, he *shaves his head*, they throw *Dust* upon theirs. If he *sits upon the Ground*, so do they; and their Sorrows maintain as long, and as *sad* a silence as his do. Yea as in most things they did *with him*, so in one passage they *out-did him*. For whereas we find not as yet that *Iob* had shed one *Tear* for all his sufferings, 'tis said of them, *They lift up*  
 Job. 2.  
 ib. 12. v. *their voice, and wept.*

O be not more remorselesse then were *Iob's* friends: Do it for your *Countrey's* sake.

But if the *present age* prevaile nothing, yet have some regard, and pittie upon *Posterity*. Let not the *little ones* (as soon as born) be taken, and *dash'd* against the stones (as it were) by being taught such hard, and *unrelenting Lessons*, and expos'd unto such *harsh, and ruttlesse* principles, as the men of *this generation* have proceeded upon.

I have heard of an ingenious *Limmer*, who most lively represented a *dying piece* in this man-

ner



ner, A goodly Matron, mortally wounded, at the Storming of a City, as she lay bleeding, and expiring of her Wound, behold, her helpless hungry Infant, comes crawling towards her Breasts, while the dying Mother looks wistly and carefully upon it, *Ne sanguis metuent pro lacte bibatur*, as if fearing, (lest the hungry Babe should suck down Blood in stead of Milk.

How far this sad Resemblance might (not long since) be suitable to our Church and Kingdome, I leave to your Consideration. Only take heed (I speak it to all unpeaceable, implacable Spirits) that the Children yet unborn, in lieu of the innocent, wholesome milk of true Christian Principles, be not betray'd to Blood by your Examples.

I do not despair; but that by these poor, yet well-meant Motives, some Salamander may be enticed out of his beloved fire, and that we Christian Brethren will regard these Peace-offers of Moses, although the Jewish ones did not.

But what need we a further wast of Words to a Christian Audience, when one Quirites hath pacified an Heathen Tumult?

Men and Brethren, (that's only our Quirites,)



what have we so soon forgotten the *miseries* of War, that we must already be labour'd, and perswaded to Peace? Need there be a *Law* enacted, That every one shall eat, when he is *hungry*, and drink when he is *thirsty*? Need any of us be *intreated* to sleep *securely*, live *plentifully*, eat the *fat*, and drink the *sweet* of a good Land; sit quietly under our *own Vine* by day, and rest undisturbedly in our *own Beds* at night?

What, is it indeed so much *sweetnesse* and pleasure for me, to eat my *own morsell* with a *trembling hand*, and drink of my *own Cup*, as *Belshazar* did of *another's*, with a perpetuall *shaking*, because of the *sad*, and frightfull *Alarms* of War?

Well, if we must be *argued* into Peace, and men will not be *happy*, unlesse they see good reason for it: at present, I shall seek no farther than the Text, *Sirs, ye are Brethren*.

What are they *Hebrews*? so are we *Christians*. Were they in the midst of *enemies*? are not we? Had they a Peace-making *Moses*? blessed be God so have we: and if they are all *Brethren*, we much more. *Amen*, *Counterini*, such as have lain  
in



in the *same* womb of this our Church, drawn at the *same* Breasts of Consolation, (both the *Testaments*,) have been nursed up with the *same* sincere milk of Gods word, and a good Chatechisme.

And as we have been brought up on the *same* Knees, and hung upon the *same* Breasts of one common Mother; so we hope all to be received into the Bosome of one common Father.

What saith St Paul? There's one Body, one Spi. Eph. 4. 4  
rit, one Hope of our Calling, one Lord, one Faith,  
one Baptisme, one God and Father of all.

NOW if after all these ones, we must still be two, I shall even leave you, as Moses did them. Only remember this, the time may come, that what Moses here speaks to us all, we may one day sadly repeat to each other, saying, Sirs, we were Brethren, why would we do such wrong one to another?

THE END.